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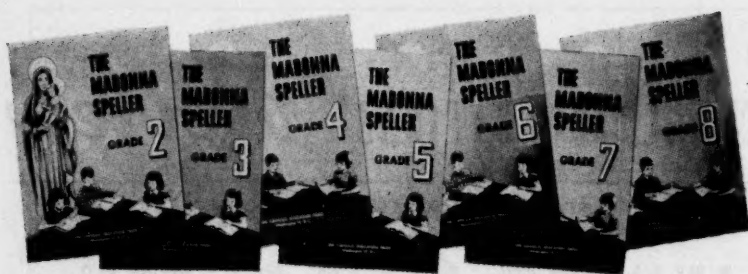
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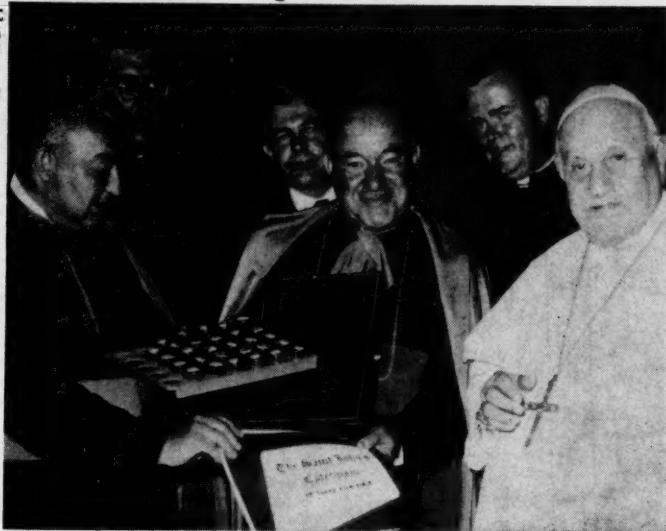
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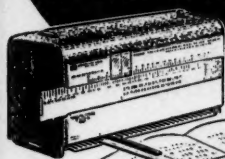
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PERSPECTIVE AND ALTERNATIVE FROM DADE COUNTY, FLORIDA

By Rev. John Whitney Evans*

NEARLY A CENTURY has passed since Bishop Bernard J. McQuaid, regarded by many during the 1880's as the leading Catholic spokesman on education, lamented the encroachment of "infidels and descriers of all revelation" upon the public school scene.¹ During those same fretful years, Father Isaac Hecker, founder of *The Catholic World*, complained that the public school, far from being neutral, was rapidly becoming the catechetical center for what he termed "the worst sect of all—the sect of secularism."² Voices closer to our own time would inform us that the battle is all but over. William S. Fleming has concluded that "numberless children in the public schools get no religion, grow up with no knowledge of God and His rules of conduct—practically pagans."³ Just last summer, Monsignor James P. Shannon, president of the College of St. Thomas, told a panel of persons interested in the topic that "the minority view of secular humanists, ethical culturalists and all groups who do not believe in God is, in effect, being propagated in our public schools today."⁴ It seems, however, that this militant minority has not completed its mopping up operation; indeed, that it has made little progress on some fronts. Currently three Jews, one Unitarian, and one agnostic, aided by the forces of the American Jewish Congress and the Florida branch of the American Civil Liberties Union, are carrying out what their attorney, Leo Pfeffer, has described as a sweeping assault, unprecedented in the history of American jurisprudence, upon a whole "constellation of religious practices" in the public schools: prayers, Bible reading, holyday observances, pageants, even religious tests for employment.⁵ Hence, Americans once again find themselves stuck in the quagmirish involvements which lie on all sides of the flinty

*Rev. John Whitney Evans, M.A., is on the staff of Cathedral Senior High School, Duluth, Minnesota.

¹Frederick J. Zweirlein, *The Life and Letters of Bishop McQuaid* (Rochester, N.Y.: Art Print Shop, 1926), II, p. 120.

²Isaac T. Hecker, "A New but False Plea for the Public Schools," *The Catholic World*, XXXVI (December, 1882), 419.

³William S. Fleming, *God in Our Public Schools* (Pittsburgh: National Reform Association, 1942), p. 229.

⁴*The Wanderer* (St. Paul), July 7, 1960.

question, "Can the American public school be claimed for religion?"

One can search in two directions for a way out. The first is comprised by the historical and social traditions of this country, the second, by the compounded decisions and precepts of our legislative tradition. A review of the former indicates that the secularist holds the short end of the argument.

XENOPHOBIA, NATIONALISM, AND PROTESTANTISM

In his *Twelfth Report*, prepared in 1848 and aptly described as the valedictory to his career, Horace Mann enunciated the basic convictions that had supported all his educational philosophy and activity and had epitomized the spirit of public education in its founding years. He wrote that "the man . . . who believes that the human race . . . can attain to happiness, or avoid misery, without religious principle and religious affections, must be ignorant of the capacities of the human soul, and of the highest attributes of the nature of man." Central to his views on religion in public education was his concept of freedom of conscience. "Government should do all it can to facilitate the acquisition of religious truth," he maintained, "but shall leave the decision of the question, what religious truth is, to the arbitrament, without human appeal, of each man's reason and conscience." This freedom was to be informed and nourished by an education which "earnestly" inculcated "all Christian morals" and welcomed "the religion of the Bible."⁵

It is unfortunate for the acceptance of religion in public education that this liberal, humanitarian spirit was crushed in subsequent decades by certain politico-educators who wished to convert the public school into a tax-fueled machine for stamping the immigrant with the features of the "pure American," a mythical archetype—New England in location, Anglo-Saxon in temperament, Protestant in belief. For example, U.S. Representative Justin Morrill, successful proponent of the first program for financial aid to common schools originating from a Federal source, wrote in the 1870's that "religion will tend to mold together the great majority of our people, as it is distinctively Protestant," and was interested that the public school

⁵ *The Journal* (Milwaukee), July 23, 1960; *The Wanderer* (St. Paul), July 21, 1960.

⁶ As quoted in William Kailer Dunn, *What Happened to Religious Education* (Baltimore: Johns Hopkins University Press, 1958), pp. 143-150 *passim*.

"leaven the whole lump and make national unity not only possible, but probable."⁷ The work of the public school was seen by some to be that of "wiping out the French, Irish, British, German, Swedish, Italian element."⁸ The shocking record of beatings administered to Catholic children who refused to say Protestant prayers in public schools using texts in science, history, and literature which were written to prove that the Catholic Church was the avowed enemy of humanity and progress indicates how zealously religious unification as well as civil solidarity was pursued in some districts.⁹ In effect, xenophobia and nationalism established Protestantism in the public school during the middle years of the nineteenth century. Indeed, the hopes of some who wished to utilize the common school perpetually as a vehicle for outstripping the efforts of those "divisive" citizens who preferred private or church-related schools did not fade until the decline of the Nativists and the A.P.A.¹⁰

NEGATIVE INFLUENCE OF JEFFERSON AND FRANKLIN

It is at this point that the secular humanist can attempt to mark up a score on the side of the social tradition by asserting that the philosophy of nonreligious education comes down from the era of the Founding Fathers. It is espoused by such men as Thomas Jefferson and Benjamin Franklin.¹¹ And it was through the efforts of the midnineteenth-century followers of these giants that the public school was "deprotestantized" and a certain measure of tolerance restored. However, the common school developed in its first fifty years as an institution dedicated to the propagation of a view of life embracing a religious dimension. It did so despite the presence of theorists en-

⁷ Justin Morrill to James G. Blaine, undated letter from the year 1876, quoted in Sister Marie, Carolyn Klinkhammer, O.P., "The Blaine Amendment of 1875: Private Motives for Political Action," *The Catholic Historical Review*, XLII (April, 1956), 25.

⁸ "The Parent and the State," *Journal of Education*, XXVIII (October 18, 1888), 257.

⁹ Daniel F. Reilly, *The School Controversy (1891-1893)* (Washington, D. C.: The Catholic University of America Press, 1943), pp. 18-19, 24; John Gilmary Shea, *History of the Catholic Church in the United States* (New York: The Macmillan Co., 1933), p. 349.

¹⁰ Reilly, pp. 44 f; "Denominational Schools," Discussion Held by the National Education Association, Nashville, July, 1889, p. 87; *Herald* (Boston), January 22, 1890; *Freeman's Journal* (New York), March 1, 1890.

¹¹ James Hastings Nichols, "Religion and Education in a Free Society," *Religion in America*, ed. John Cogely (New York: Meridian Books, 1958), pp. 151 f.

joying the stature of Jefferson and Franklin. Hence, one can conclude that these men neither reflected nor greatly influenced the prevailing social tradition in this particular matter. Furthermore, although by the middle of the nineteenth century doctrinal instruction and religious formation were not provided to the degree that they had been thirty years previously, the decline was not due exclusively to the labor of secularists. Much of it must be laid to the defaulting of religious educational leaders before the question of how liberty of conscience was to be realized through a publicly financed instructional program that was to be religious but nonsectarian.¹²

It is true that since the Civil War the philosophy of the nonbeliever has had a greater impact on public education. But, in the face of whatever documentation might be prepared in support of secularization, Anson Phelps Stokes has written within the last decade that the American people, taken generally, expect the public school to manifest "its sympathy with a spiritual outlook that involves the recognition of God as the Creator of the world and of men, and the Judeo-Christian teaching of our duty to Him and our neighbor."¹³ Within the same span of years, Will Herberg has cogently developed the proposition (which offers a significant counterpoise to the "being-left-out" argument often advanced by the secularist in educational matters) that belonging to some socially accepted religious body is intimately linked with feeling at home in America.¹⁴

MANIPULATIVE PROPENSITIES OF LAW

A prevailing social tradition, of course, enjoys neither the particularized influences nor the manipulative propensities of law. It is in this second area of investigation that the secularist finds his chief strength. He can point to an impressive series of decisions and precedents at the national level which support his neutralist theory regarding state education and religion. These range from the Reynolds decision of 1878, which declared that Jefferson's noted description of the First Amendment as erective of a "wall of separation between Church and State" was "an authentic declaration of the scope and effect of

¹² Dunn, pp. 299, 303.

¹³ As quoted by Will Herberg in "Religion, Democracy, Public Education," *Religion in America*, ed. John Cogely (New York: Meridian Books, 1958), p. 135.

¹⁴ Will Herberg, *Protestant, Catholic, Jew* (Garden City, N.Y.: Doubleday Anchor Books, 1960), pp. 40-41, 57, 59-60, 257, 259-261, 264.

the Amendment," to the "Magna Charta" of public education vis-à-vis religion established through the *Everson*, *McCollum* and *Zorach* decisions.¹⁵ And at each instance the secularist can argue that he is not opposing religion. He is actually upholding the position which safeguards the very right which Horace Mann himself placed in sacred eminence—liberty of conscience. He is one with a whole host of deists and rationalists who, during the eighteenth century, contributed nonreligious brick and mortar to the citadel of American freedom. With Madison he says: "The religion, then, of every man must be left to the conviction and conscience of every man . . . [beyond] the cognizance of civil government." With Ellsworth he remarks: "Civil government has no business to meddle with the private opinion of the people." With Paine he asserts: "As to religion, I hold it to be the indispensable duty of government to protect all conscientious professors thereof; and I know of no other business which government hath to do therewith." For the secularist, government either remains neutral toward religion—as the *Everson dicta* so sweepingly say—or, under the aegis of favoring and aiding religion, it intrudes its profane agencies upon the sacred precincts which religion must, by its very nature, occupy in solitary competency.¹⁶

PAPER WALL BETWEEN NONSECTARIANISM AND IRRELIGION

Yet, those who cherish the religious traditions of this country realize that there is a paper wall dividing legalized nonsectarianism from legislated irreligion. Their concern has mounted over the awareness that appeal to law can be used to obstruct, and in some cases has completely dammed up, channels in public education which should be transmitting the religious heritage of the past and nourishing the national ethos. In this solicitude, as Will Herberg has repeated on several occasions, "Catholics are being joined in increasing numbers by Protestants and Jews for whom an education in principle religionless appears utterly wrong."¹⁷

It must be noted that the secular, in theory, is not unqualifiedly opposed to religion in the public school. He is opposed to the indoctrination of religion in public education. He argues for a pedagogical

¹⁵ A brief commentary on these and other pertinent cases is included in Leo Pfeffer, "The Case for Separation," *Religion in America*, pp. 83-90.

¹⁶ *Ibid.*, pp. 65-71.

¹⁷ Herberg, "Religion, Democracy, Public Education," p. 130.

examination of religion as a force in history, as an inspiration for the arts, as a fact in current American life. He is opposed not to its investigation but to its inculcation.

But, before even this ostensibly less radioactive area of discussion can be entered with safety, certain reflections may prove useful as a preparation for the discussion of the question raised at the beginning, whatever its practical meaning, "Can the American public school be claimed for religion?"

It is quite basic in matters touching the rights of conscience, as in any question of personal freedoms, that society exists to serve the individual. Its laws and institutions must act in the role of guardian and promoter of his freedom. It is on this premise, now illumined by the findings of sociology and psychology (not all of them untentative), that the contemporary secular humanist vigorously presses the issue. On the other hand, while it is the duty of society to preserve the rights of the person, it is impossible for it to conform its laws to the demands or needs of each individual. The majority of persons, too, have rights. Neither all individuals nor each individual enjoys rights that are absolute. Their rights, privileges, duties, and freedoms have validity only with reference to one another. Commenting on how this thorny ideological bramble can be pruned and cultivated so it will not choke off desirable social traditions as they ramify into educational, Professor Alexander Meiklejohn, whose predilection is "definitely on the side of non-religion," has written: "So long as half our people, more or less, are interpreting and conducting their lives, their daily relationships, the upbringing of their children upon a basis of some religious belief, the Constitution requires of us that those beliefs shall be given not only equal status, but also positive status in the public planning of education."¹⁸

PRIVATE SCHOOLS FOR SECULARISTS

The idea of "public planning" leads by necessity to a consideration of the persons who are to plan and the paths which their efforts will take. Two possible avenues in planning the place of religion in public education suggest themselves. For want of more adequate terms, they can be characterized as the "legal" and the "personal." By "legal," I have in mind an approach which begins from a doc-

¹⁸ Alexander Meiklejohn, "Educational Cooperation between Church and State," *Law and Contemporary Problems*, XIV (Winter, 1949), 67.

trinaire position and is measured at each advance against legislative precedents. It slashes a clearly marked way through the complicated issues with the keen sword of law.

For example, granting that a minority of Americans wish to impose a secularist pattern upon public education, it is quite understandable that they should appeal primarily to law, often the only defender of minority groups. But, in this particular instance, the sword of law is two-edged. Using a similar legalistic approach, the majority, who wish some sort of a religious pattern to dominate in public education, can press for their position. They will grant, for instance, that the guarantees of the First Amendment incorporated into the Fourteenth Amendment forbid compulsory attendance at doctrinal classes, acts of piety, and the like in the tax-supported schools. They will point out, however, that the U.S. Supreme Court, in *Zorach v. Clausen*, indicated that it was not the intent of the law to remove religion as a formative agent completely from the public school. Justice Douglas wrote: "We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence." It would then be within the logic of the majority to point out to the secularist that existing law has already provided the alternative for him. According to the Oregon School Case decision, parents are safeguarded in their right to direct the education of their children and to send them to approved schools of their own choice. Therefore, just as Catholics in the nineteenth century erected their own schools, the secular humanists of the twentieth century may do likewise—with the full approval and protection of law.

The majority can note with satisfaction that such a challenging suggestion would offer full opportunity to the secularist for the exploration and exploitation of his principles on a practical level. The undertaking would constitute a touchstone, not only for his sincerity, but also for the intrinsic dynamism and "holding power" of his ideals. Could contemporary secular humanism sustain such a sacrificial program? Is the cause of the unadorned rationally good life that attractive?

MEETING OF HEADS AND HEARTS NEEDED

It is conceivable, however, that an overly legalistic approach could lead to bitter conflict. This consideration alone is sufficient to move

me to explore the second avenue, the "personal." Entering the discussion with sensitivity for the personal relations involved, the believer will recognize that it is entirely possible for the nonbeliever to be honest in his doubt, sincere in his irreligion. The believer has enjoyed the comfort of a faith received from infancy or offered to him by the loving Father in circumstances that made his acceptance possible. Perhaps he has validly rationalized and fortified his belief through the agency of philosophy. He cannot, therefore, without a supreme act of empathy, come to realize, as St. Thomas did in the Age of Faith or Cardinal Newman in the Century of Uplift, that although, considered in the abstract, man can come to a knowledge of God, the proportion of real men able to accomplish this task may, in fact, be surprisingly small. Further, the believer must reflect that he is at least subconsciously frightened and angered that disbelief is today more widespread, more organized, more arrogant, and more respected than in any other period of human history.¹⁹

Considerations of this nature certainly do not eliminate the fact that some members of the secular community are bent upon satisfying prejudices rather than principles, and this through any means at hand. They do, however, make it easier to understand why discussion over the question of religion in public education is not carried out most efficiently at the level of laws "for" or "against" religion. Problems in a free society involving liberty of conscience, although they are shared by all and have their effect ultimately on the public weal, are, nevertheless, intensely personal problems. The basic understandings and good will needed among religious groups and between these and the nonreligious community are not at all insured or in all instances aided by legal decisions. The give-and-take required for proper and equitable solutions of the pluralist problem as it exists in education cannot transpire most beneficially between groups locked in debate before courts.²⁰ It must be exercised by persons, acting first of all as persons, then as enlightened representatives

¹⁹ Eugene Joly, *What Is Faith?* Vol. VI of *Twentieth Century Encyclopedia of Catholicism* (New York: Hawthorn Books, 1958), pp. 61, 102; J. M. LeBlond, "The Christian and Modern Atheism," *Theology Digest*, III (Autumn, 1955), 139-140.

²⁰ In the McCollum case, although there was evidence of a widespread popular acceptance of the idea of released-time religious education, the *amici curiae* briefs filed by pressure groups created the opposite impression. See Russell N. Sullivan, "Religious Education in the Schools," *Law and Contemporary Problems*, XIV (Winter, 1949), 93, 107.

of their community of faith or of disbelief, speaking in the forum of public interest and civic concord.

I submit that his second approach is indispensable for a sound solution or near solution of our dilemma. And it carries the advantage of faithfully reflecting the ideal of our way of life because it arises from the aspirations and good will of the people.

CONCLUSION

It will be noticed that my suggestion fits into a pattern of relationships commonly designated "dialogue," and, thus, is not at all original. It might be objected that with the interfaith conversations just now finally descending from the lofty peaks, long manned by theologians exchanging essays from afar, to add to the task of dialogue that of considering the disagreements between secularist and believer might seek to place a formidable obstacle in its way. Yet both the secularist and the believer live in the city of education where the tensions and the misunderstandings and the suspicions are, not only continually present, but also clamorously imperative. The time has long since come to extend a friendly invitation and get the symposium under way to take up the business our nineteenth-century forebears neglected.

Hence, the basic issue broached by the activity in Dade County—soon to become national business—is not whether the U.S. Supreme Court is once again to act in the role of what Edwin S. Corwin has called "a national school board" passing judgment on further de-protestantization and/or secularization of the local public school districts.²¹ The issue is whether thinkers and leaders from all groups are ready to work out their differences through ordered conversations at the local level, meetings pointed toward discovering solutions to their particular problems which will be in harmony with their own community traditions while at the same time guided by due reference to existing legal determinations.

Such an approach is always incumbent upon the believer since he is committed to making his position known to the world through peaceful means. Such a dialogue is imposed with renewed urgency upon the public school leader as well. He must take his cue from the attitudes of young people preparing to teach, but only for dis-

²¹ Edward S. Corwin, "The Supreme Court as National School Board," *ibid.*, 3-5, 22.

tricts in which they will feel free to appeal to religious motives and to express religious ideals. He must be sensitive to the experiences of principals and counselors who have attempted to enlighten confused youth but have fumbled for light with a constant glance over the shoulder to see what the law would approve. He must take sober stock of the statistics revealing that the proportion between expansion, new construction, and enrollment in public schools and in church-related schools is increasingly shifting in favor of the latter group. All these considerations combine to form the conclusion that the survival of public education adequate to the movements of the age hangs upon the successful outcome of such a meeting of heads and hearts as I have suggested above. This is the promising alternative brought to the fore by the perspectives now converging to a focus in Dade County, Florida.

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The University of Portland (Oregon), operated by the Holy Cross Fathers, was granted unrestricted accreditation for five years last month by the Northwest Association of Secondary and Higher Schools.

* * *

The Archdiocese of New York's \$25-million campaign for a new seminary and high schools has been topped by more than \$10 million, it was announced last month.

* * *

The Diocese of Altoona-Johnstown last month announced plans for a new high school in Ebensburg, Pennsylvania, and for an addition to the present Johnstown Catholic High.

* * *

The Whitby School, Stamford, Connecticut, known as the American Montessori Center and operated by Catholic lay people, will move into its new building in Greenwich, Connecticut, early this year.

* * *

An organization known as "Citizens for the Connecticut Constitution, Inc." last month asked the U.S. Supreme Court to rule on a Connecticut law which allows communities to provide bus rides for pupils of private schools after voters in a community give their approval in a referendum. The Connecticut Supreme Court of Errors, in a ruling last June, upheld the constitutionality of the law, saying that it serves the public health, safety, and welfare.

REMINISCENCES OF THE SUMMER SESSION AT THE CATHOLIC UNIVERSITY

By Roy J. Deferrari*

THE SUMMER SESSION of The Catholic University of America was first established in 1911, fifty years ago this coming summer. The minutes of its first faculty meeting read in part as follows:

July 23, 1911. The Faculty of the Summer Session of The Catholic University of America held its first meeting on Sunday, July 23, at 10:30 A.M. in the Senate Room, McMahon Hall, the Very Rev. Dean, Thomas E. Shields, presiding. There were present: the Rt. Rev. Rector; Doctors Pace, McCarthy, Turner, Landry, Weber, Moore, Furgar, Francis Schneider, and McCormick; Fathers Gabert, O'Connor, Wagner, Hoey, Marcetteau; Messrs. Doolittle, Crook, Teillard, Hemelt, Parker, Joseph Schneider, and Miss Maguire.

Of interest in the history of the summer session is the first sentence of the minutes of the opening faculty meeting in 1912: "July 9, 1912. A meeting of the faculty of the second summer session of the Sisters College was held today, the Very Rev. Dean, Dr. Shields, presiding." Further on in these 1912 minutes there is a sentence which will touch the hearts of the thousands of dedicated souls who suffered the heat and the insects of Washington summers for so many years: "Upon motion of Dr. Lennox it was voted that the Administration be respectfully requested to install at least two noiseless electric fans in every classroom, and it was further voted that the Administration be respectfully requested to furnish window screens for all of the classrooms." After nearly fifty years progress can be reported on reaction to this motion. With the rest of the country, the campus has benefited from the nation's efforts to control insects; some noiseless fans are now available for use in the classrooms, and some parts of the University's new buildings, including the library, are air-conditioned. The history of the summer session shows that its teachers and students were left to their own devices in keeping comfortable and cool in buildings designed for winter use.

*Roy J. Deferrari, Ph.D., who retired last August as secretary general and summer-session director at The Catholic University of America, continues there in the office of chairman of the Committee on Affiliation.

My real purpose in quoting these minutes is to show that the summer session started off as an operation of the University proper and only in its second year became an activity of the Sisters College, as Mr. Charles Fox Borden, the University's second registrar, had always insisted. It continued through the year 1928 as a part of the Sisters College, primarily for Sisters doing undergraduate work. A few laywomen were admitted each summer, almost never as candidates for degrees but as special students seeking instruction in a few specific courses.

In 1929, Monsignor James H. Ryan, Rector of the University, established the summer session as an integral part of the University and appointed me as its director. Monsignor Patrick J. McCormick, who had been director following the first director, Doctor Shields, had resigned as he wished to devote his summers to research. At the time, it seemed unusual to put a layman in charge of an enterprise which was to have such great influence on the training of teachers, mostly religious, for Catholic schools. The co-operation I received during my thirty-one years as director from the Bishops of the country, the administrators and faculty of the University, the heads of religious communities, and from students indicates that among those who might be concerned the appointment was not considered unusual at all.

REORGANIZATION IN 1929

I immediately re-examined the objectives of the summer session and re-established them as follows:

1. To supplement the work of the regular year whenever desired by the University authorities:
 - a) To facilitate the completion of work by graduate and undergraduate students in accelerated time, particularly in the case of teachers;
 - b) To enable students to meet requirements which they could not meet or should have met in the preceding academic session at the University or elsewhere, as for example, the fulfillment of prerequisite courses, the caring for omissions in students' programs due to course conflicts, and removing grades of "incomplete" and "failure."
2. To offer refresher courses to persons long engaged in particular academic or professional activities.

3. To offer persons not interested in degrees or credits but in their own self-improvement alone an opportunity to achieve this at the national center of Catholic culture. (There has been and still is some local opposition to this objective, but I regard such opposition as unjustifiable. A former director of the summer session at Harvard University, Dr. Cotton Mather, regularly boasted about the emphasis which his summer session placed on this aim. Furthermore, the Association of Deans and Directors of Summer Sessions has always accepted this as a very proper objective.)
4. To act as the University's experimental station for new courses and programs, for the purpose of enriching the course offerings of the regular academic year and of ascertaining the desirability of new schools and departments.
5. To test possible faculty members, experienced teachers who might be added to the regular faculty.
6. To bring distinguished teachers and scholars to the University campus at a time when they could get away from their regular assignments.

Two administrative changes were made at this time which had a great effect on the character of the summer session and did much to stimulate its growth:

1. All persons, men or women, religious or lay, on meeting the academic requirements would be admitted to the summer session.
2. The Master's degree, which hitherto, like all other degrees granted by the University, required at least one full academic year of residence at the University, could now be earned in a minimum of five summer sessions of residence.

The second of these administrative changes was indeed a great concession. The authorities of The Catholic University of America had always been unyielding in their requirement of an actual regular year (two semesters) minimum residence for every degree in spite of the prevailing practice nationally of permitting the equivalence in summer sessions or even a certain total of semester hours of credit, however earned. No other change in this policy has ever been made at the University. Only a terrific struggle in the Academic

Senate of the University, supported by the Rector, was able to bring this about.

GROWTH IN COURSES AND STUDENTS

From time to time special curricular features, not as yet adopted in the regular semesters, were added: for example, the program of the Confraternity of Christian Doctrine, the training of teachers for the visually handicapped and the hard of hearing, a workshop on intergroup education, and a family life institute. Noncredit courses also have been offered to fill specific needs: for example, the Preachers Institute, the Institute of Catholic Social Action, the Journalism Institute for High-School Students, and the Yearbook Short Course, Speech and Drama Laboratory for High-School Students, and the Music Laboratory for Elementary- and High-School Students.

It should also be recorded at this point that the present Departments and Divisions of Library Science, Art, Music, and Speech and Drama were first established and carried on in summer sessions only. A Master's degree program in business education and courses in special education are still given only in the summer session.

As a result largely of these innovations and changes in policies and programs, the growth of the summer session has been most remarkable. By November 16, 1931, when the summer session was about to enter upon its second year under my direction, Monsignor Ryan saw fit to write to Archbishop Bernadini in Rome as follows:

In 1929 the Summer Session had 350 students. In 1930, I placed the Summer School in charge of Professor Roy J. Deferrari. That year the attendance was 755. In 1931, 891 students attended and 80 additional courses were offered. The prospects for 1932 ensure an attendance of at least 1,100. The increase in attendance and the popularity of our Summer School are due almost exclusively to the energetic promotion of Professor Deferrari, who by letter and personal visit, urges it upon Religious Communities of Men and Women. It is scarcely necessary to add that the Summer School has increased the prestige of the University, both in and outside the Church.

Attention should also be called to the steady growth of the summer session from a small body of approximately 350 women undergraduate students to a large session more characteristic of the regu-

lar semesters of the University, both as to number and as to the predominance of graduate students. It has become more like a regular session of the University also in that its enrollment is made up of men and women, religious and lay, not of women alone and these chiefly Sisters.

The comparatively large number of special students is composed of the following: (1) those undergraduate students, whose homes are for the most part in the local area and who during the regular academic year are candidates for degrees in other institutions, wishing during the summer session to make up deficiencies or to gain additional knowledge and training, especially in Catholic doctrine; and (2) those undergraduate and graduate students, who are not interested in degrees and usually not in academic credit, wishing either to refresh and bring their knowledge up-to-date or simply to have the benefit of new information for its own sake. These latter are for the greater part religious from various parts of the country. All these students represent an activity characteristic chiefly of a summer session rather than of a regular semester. This activity, moreover, is almost universally recognized by directors and deans of summer sessions as very important and quite proper for a summer session of a university.

RELATIONSHIP WITH BRANCHES

A distinctive feature of the reorganized summer session was the development of the so-called branches of the summer session. These branches represent an attempt to project the work of the summer session into areas which lack such facilities and whose people could come to the University proper only at great trouble and expense. In other words, this is an attempt on the part of the University to fulfill better its obligations as The Catholic University of America. Thus far the work has been restricted to a limited number of departments, usually three or four, and to the program of the Master's degree. The departments selected are determined by the needs of the locality as expressed by the administrators of the housing institution, after consultation with the director of the summer session.

The application for a branch summer session is initiated by the Ordinary of the diocese in which the host institution is located and proceeds in the name of the host institution to the Rector of the University. Moreover, the host institution must have been accredited

by its regional association of schools and colleges. In each case, the institution has also been affiliated with the University. All this is to guarantee the necessary basic equipment, especially library facilities, for the operation of the branch.

These branches represent an honest attempt on the part of the University to operate on the campuses of other institutions which have invited it there. They are not mere paper arrangements, unfortunately rather common of late, whereby the local institutions may operate on a level and in a sphere of academic endeavor for which they are not properly fitted or for which they may not even have legal sanction. Some educators have difficulty in understanding the University's plan, and on occasion completely misunderstand it. Moreover, the plan is entirely original with us and has been worked out after much deliberation and experience. Also, it has received the approval of all educators who really have understood it. It has even been imitated in a very superficial way and so without success.

The regular students in the branches are working toward Master's degrees. The requirements for admission are the same as for the University as a whole. While the Master's degree may be earned in as few as five summer sessions, the tendency toward a longer period grows. In each branch summer session, as in the main summer session in Washington, the modern language examinations, the Graduate Record Examination, qualifying examinations for students entering the Department of Education, and comprehensive examinations are administered through the close co-operation of the branch directors, the office of the director of the summer session, the registrar's office, and the deans' offices in Washington.

During the course of the summer session the branch directors forward to the director of the summer session in Washington all admission forms and academic credentials, the applications for admission to candidacy for the Master's degree, applications for approval of dissertation topics, the dissertations to be read and approved, and the final copies of dissertations with their summaries. All this material is transmitted to the proper graduate school with a letter of transmittal, a carbon of which is kept as a record in the summer session office. These are acted on by the respective deans and department heads, and the response of these officers with regard to each item is sent to the branch director concerned, a copy of which is given to the director of the summer session for his files. Summer pro-

grams and course offerings are regularly planned through joint consultation of the branch director and the director of the summer session with the heads of the University departments involved. It should be noted also that whenever possible members of our regular faculty teach at the branches and that visiting teachers are invited to do so only as the need arises and qualifications permit. At the end of the session, each branch director submits a final general report to the director of the summer session. All student grades and records of the branches are kept in the registrar's office in Washington. Only these are official, and accordingly official transcripts of students' records may be issued only by the registrar of the University in Washington.

The following are the branches of the summer session with the dates of their establishment and, in three cases, the dates of closing. All others are still in operation.

<i>Branch</i>	<i>Location</i>	<i>Founded</i>	<i>Closed</i>
Pacific Coast Branch	Dominican College of San Rafael, San Rafael, California	1932	
Midwest Branch	Loras College, Dubuque, Iowa	1934	
Southern Branch	Incarate Word College and Our Lady of the Lake College, San Antonio, Texas	1935	Our Lady of the Lake College withdrew in 1951
Memphis Branch	Siena College, Memphis, Tennessee	1941	1946
Chicago Area Branch	Rosary College River Forest, Illinois	1945	1954
Tulsa-Oklahoma City Branch	Benedictine Heights College, Tulsa, Oklahoma	1956	1958
Toledo Branch	Mary Manse College, Toledo, Ohio	1959	

It should be noted that when the Southern Branch was founded it was bilocated. While it was administered from Our Lady of the Lake College in San Antonio, only some of the departments were located there. The others were operated at Incarnate Word College, a short distance away in the same city. In 1951, the authorities of Our Lady of the Lake College saw fit to withdraw, and those of Incarnate Word College requested permission to carry on the entire branch

within their own institution. This permission was granted by the administration of the University.

The authorities of Rosary College, after the Chicago Area Branch had operated there for ten years, requested permission to withdraw from their agreement with the University, on the ground that their region seemed sufficiently well supplied with opportunities to do graduate work under Catholic auspices. Because there seemed to be no need in their area for such a branch, the agreement was terminated.

A MATTER OF SECESSION

The Memphis Branch was quite different from all the others. First of all, it offered undergraduate courses and was devoted to the improvement of the training of elementary-school teachers. The Catholic Committee of the South, consisting in part of the diocesan school superintendents of the South, carried on a survey of their elementary Catholic schools and felt that they should do something to strengthen them. They called upon the University to carry on a branch of its summer session somewhere in an institution of higher education in the South in order to offer the necessary courses for this purpose. Siena College in Memphis, conducted by the Dominican Sisters, who have their motherhouse in Springfield, Kentucky, was chosen as the host institution. The relations of the University with Siena College were always most cordial and co-operative. The controlling members of the Catholic Committee of the South, however, were never quite satisfied with their place in the triangle. The authorities of the University felt that the Committee made the request for this branch but that the University granted the request by completing arrangements for it with Siena College. The formal agreement was entered upon by the University and Siena College alone. Both the University and Siena College, however, expected the Catholic Committee of the South, since they had requested that the branch be set up, to co-operate by sending students to the branch and by any other helpful means in their power. Unfortunately, the director of the branch, while he was appointed by the University authorities and was paid by them, felt that he owed his allegiance and co-operation to the Catholic Committee of the South. To be sure, he had been recommended to the University for the position by the Committee. Academically, I believe much good was done, but naturally troubles arose over jurisdictional questions.

Finally early in the spring of 1946, I became alarmed since I had heard nothing about the approaching summer session from either the Catholic Committee of the South or the authorities of Siena College. I wrote to Sister Raymunda, dean of Siena College, to see what the cause of the silence was. Her answer explained all. It seems that the Catholic Committee of the South with the co-operation of the director of the branch and without any communication of any kind with the authorities of the University, least of all with myself, the director of the University's summer session, and ignoring the agreement between the University and Siena College, had withdrawn the branch from Siena College and had located it at Loyola University in New Orleans. Very naturally, Sister Raymunda was at first very much hurt by the affair, since she had thought that the University authorities were fully aware of the entire transaction and had given it their approval. Actually, they were entirely in the dark about the whole matter. It seems also that the Committee had not even consulted their episcopal chairman on the change of location. The position of the University was quite clear. Being responsible, as it was, for the quality of the courses and for the granting of college credits under its own name, it could not very well share this responsibility with any such group as the Catholic Committee of the South. At any rate, the work did not prosper in its new location and has long since come to an end.

ATTEMPT TO START REGULAR-YEAR BRANCHES

When the project of a branch of the summer session, to be located at Dominican College of San Rafael and to be devoted exclusively to graduate work, was first proposed (in the early 1930's) and I was asked to think the matter through and work out the details, the thought immediately came to me that such a project, if confined to summer sessions alone, would not be sufficiently worthwhile. If graduate studies under the direction of The Catholic University of America were sufficiently important to Catholic educators on the Pacific Coast to be brought all the way across the Continent for summer sessions, they must certainly be doubly needed during the regular year as well. Accordingly, I began to speak and write about the possibility of establishing branches of graduate studies under the auspices of the University, both in San Francisco and St. Louis, during the regular year as well. My thought was that the University

would find it increasingly difficult, as the country developed and its population increased, to serve as The Catholic University of America while located completely in the East.

Certain difficulties, however, soon appeared to put an end to this thinking. The plan was taken seriously in the Archdiocese of San Francisco, especially by the late Bishop O'Dowd, but the first and most formidable stumbling block was the tremendous initial expense involved, to say nothing of the substantial endowment necessary to take care of the unavoidable deficit, incumbent on any graduate program properly executed. Then too, even with the availability of the needed funds, it would be difficult indeed to obtain both adequate faculty and administrative personnel. Finally, Monsignor James H. Ryan, Rector at the time, told me to make no further mention of the idea, but to stick to the summer-branch plan. The Sacred Congregation of Seminaries and Universities, he said, was still impressed by the difficulty which the University had had in getting financial support in its early days and also by the failure in other parts of the world of attempts to establish more than one national papal university in a single country. Furthermore, because of this feeling, the Congregation had recently refused Cardinal Mundelein's request to establish a papal university at Our Lady of the Lake Seminary.

AFFILIATION INSTEAD OF EXTENSION

Through my efforts over the years to spread the work of the University and Catholic education throughout the land, I have come to the conclusion that branches and extension centers are only temporary measures, and that it is a mistake to think of them in terms of permanent establishments. By far of greater and more lasting value is the work of affiliation. As will be seen from my description of this activity in a future number of this REVIEW, institutions are aided to stand on their own feet and to be independent. In this way strong Catholic schools and colleges are established on a truly firm basis, and may expand and grow freely. By a branch or extension center, if the need increases to any great extent, necessary growth and expansion are hindered and curtailed. Moreover, the rise and development of important institutions are checked. The Catholic University of America cannot serve in its national capacity by attempting to function directly as the University for all Catholics of the nation. This is impossible for many reasons, financial and otherwise. It will

perform its national function best, in my opinion, by developing on its present site the best possible Catholic university within its resources, and, in the manner exemplified by "Affiliation," assisting in the setting up and encouragement of all kinds of independent Catholic educational institutions throughout the land. Thus, if in any region the need of a Catholic university is paramount, a beginning may be made through the extension or the branch, but the Catholic authorities of that region should take steps to found their own university, and The Catholic University should give all assistance possible out of its long experience by advice and leadership.

CATHOLIC SUMMER SCHOOL OF AMERICA

Before closing this article something should be said about the relationship of the University with the Catholic Summer School of America located at Cliff Haven on Lake Champlain in the State of New York. To restrict myself to the academic phase of this project, it cannot be said that this institution ever strictly enjoyed any administrative connection with the University at any time. It will be recalled that the Catholic Summer School of America was primarily a summer resort where lectures of a popular nature were given, at times by eminent speakers. It was always clear, moreover, that people went to Cliff Haven primarily for rest and relaxation, not to hear lectures. When first established this summer school enjoyed great prosperity. This kind of intellectual summer resort, however, soon lost its popularity throughout the country. With this trend the Catholic Summer School of America faced very hard times.

From time to time members of the University teaching staff gave lecture series at this resort. I myself on two different occasions spoke on the Fathers of the Church. I cannot say that my lectures were very well attended. In fact, I recall very vividly one summer being scheduled to speak immediately following His Excellency Bishop Fulton Sheen, and seeing a packed hall quickly divest itself of its audience except for possibly twenty-five hardy souls. On occasion someone of the University administration was elected a member of the Board of Trustees of the Catholic Summer School of America, but, of course, all this did not officially tie the two institutions together.

In 1940, shortly after Monsignor Joseph M. Corrigan became Rector of the University, Monsignor Michael J. Splaine of Boston, who was at the time a member of the University's Board of Trustees

and also Director of the Cliff Haven Summer School approached him with a plan whereby the University would offer college courses at Cliff Haven for academic credit. On Monsignor Splaine's part this was an effort to bolster the sagging fortunes of the Catholic Summer School of America. Monsignor Corrigan, on the other hand, as he told me himself, was attracted by the thought that many persons of great wealth were frequenting the Cliff Haven resort, and some of them might be interested in the University sufficiently to give it money. Accordingly, I was summoned to the Rector's office and told to plan and proceed with the project. My opinion was not asked regarding it. Indeed, neither of the two prime movers had a very definite idea of what he wanted other than that the one wanted more vacationers at Cliff Haven and the other was looking for more contributions for the support of the University.

I had a faint recollection that the Catholic Summer School of America had been chartered by the New York State Board of Regents and was entitled by law to grant academic credit and even degrees. Obviously, my first task was to ascertain exactly what this status was. An appointment was soon made to meet with a representative of the Regents, Mr. Conroe, in a hotel in New York City. Incidentally, I waited in the hotel nearly a whole day. Mr. Conroe had nearly forgotten his appointment. He did not care to talk at any length about the academic powers and privileges of the Cliff Haven Summer School. Apparently, strictly under the law the early founders had obtained such but they had never been exercised. It was obviously farcical to attempt to revive them and use them now, at least with the resources at hand. Mr. Conroe, however, had no objection to the University's moving in there and giving courses for academic credit of its own, if it saw fit to do so.

The next step was to inform Bishop Francis J. Monaghan, the Ordinary of the Diocese of Ogdensburg, within which the summer school was located, of what was being planned. At the same time it was hoped that the Bishop would encourage students, both religious and lay, to attend the classes. I spent a very pleasant day and night with Bishop Monaghan discussing the matter. While he pledged his full support, I cannot say that either of us was very sanguine about the possibility of the success of the project.

We made every possible effort to establish at least the beginning of a good program. An attempt was made to set up a working library

out of the books in storage at the summer school itself. It was not, of course, exactly an up-to-date library, and no money was available to make it such, but a librarian was appointed to service the books. A group of teachers was also recruited from the University staff. But in spite of the support of the Bishop of Ogdensburg and others, very few students appeared for instruction. The entire project was a dismal failure from every point of view, and it succumbed at the end of the first summer. As a matter of fact, it very obviously should not have been started at all.

* * *

Loretto Heights College presented its Distinguished Service Award last month to Mother Mary Florence, executive secretary of the Conference of Major Religious Superiors of Women's Institutes. Mother Florence was on the staff of Loretto Heights from 1949 to 1951, serving at one time as dean. Since 1951 and until her appointment to the Conference last August, she served in various executive capacities with the Sisters of Loretto.

* * *

More than \$480,000 was contributed by General Motors toward the driver education program in the nation's schools during the 1959-60 school year. Under GM's driver training assistance plan, dealers are given an allowance for each automobile loaned to schools for driver training. Dealers loaned schools 3,800 new cars in 1959-60. Since 1955, GM has given dealers \$2,700,000 in allowances on 21,000 cars.

* * *

Last October, the Pennsylvania Attorney General's office reaffirmed a 1951 opinion that private and parochial school pupils can take driver training courses offered in public schools. The opinion stated that the 1949 Pennsylvania school code demands that local boards of education are required to admit to driver training courses persons of school age in private and parochial schools and persons over school age who are not enrolled in schools.

* * *

One of the largest collections of documents on Lincoln was recently acquired by St. Procopius College, Lisle, Illinois. The collection, donated by an alumnus, takes on special significance as the centenaries of the Civil War and the death of Lincoln attract the attention of Americans. It took over thirty-five years to assemble the six thousand items which make up the collection.

USING FINANCIAL REPORTS OF CATHOLIC COLLEGES

By Rev. Edward V. Stanford, O.S.A.*

IT WOULD BE DIFFICULT TODAY to find a Catholic college which does not have an annual audit of its accounts and a financial report prepared by a public accounting firm. This is now universal largely because regional accrediting agencies look for such reports. Also, prospective college borrowers have found that they will hardly get a hearing from the Federal Government, banks, or insurance companies until there has been an opportunity to examine the college's financial report. But how many Catholic colleges make further use of these financial reports?

PUBLIC FINANCIAL STATEMENTS

Comparatively few Catholic colleges make their financial reports generally available. Why not? Probably because it has never been done before. Most Catholic colleges are operated by religious orders. In the past, at least, these colleges have been pretty much "a family affair." In some matters religious are much like the Jones family which proudly clings to tradition in keeping its financial affairs away from prying eyes and ears. Thus Jones would not think of divulging family income or expenses to his next door neighbor, Smith. He would be mortified if Smith or anyone else were to find out about the heavy mortgage on his home or that he was paying for his new car on the installment plan. Better by far that Smith would draw the erroneous conclusion that Jones was a wealthy man without a financial worry in the world than have Smith suspect how badly in debt Jones really is. How many religious communities are still operating on a family tradition? I can understand and sympathize with the Jones family but I find it difficult to understand or sympathize with the Catholic college which permits erroneous ideas about its supposed wealth to be current because it never talks about its real debts.

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RENDERING A PUBLIC SERVICE

Yet the world moves on! Along with other colleges and universities, Catholic colleges rightly feel that they are operating in the public interest and are deserving, therefore, of a measure of help and support from the general public. Colleges have no hesitation in saying that tuition charges, despite sizeable increases, cover only part of the cost of instruction. They make no apologies in appealing to parents, alumni, friends, corporations, and foundations for assistance in making up deficits and raising teaching salaries. It is pointed out that capital expenditures for buildings and equipment are just not possible without substantial gifts from wealthy individuals or without long-term, low-interest Government loans.

Some Catholic colleges are doing quite well in getting their share of assistance, but it seems evident that most Catholic colleges are doing very little. If the true financial situation of more Catholic colleges were made known to alumni, friends, and other interested publics of these colleges, not only would false ideas of their wealth be dissipated, but greater voluntary support would be possible. It is high time that all Catholic colleges drop the traditional reticence about their financial affairs and take the public into their confidence.

COMPARABLE FINANCIAL REPORTS

It is true that Catholic colleges now have annual financial statements prepared by certified public accountants. However, if such financial statements are to be made available to a college's interested publics, it is important that these statements be fully comparable to those of non-Catholic colleges. This means that either proper recognition must be given to contributed services as was explained in an earlier issue of this REVIEW,¹ or the contributed services must be eliminated by paying for the services through an actual cash transfer or through a definite and clear bookkeeping transaction.

Thus some colleges actually pay the salaries of the religious into a special fund distinct and apart from the college. After all personal expenses of the religious have been paid from this fund, the balance is donated to the college as may be required to make up deficits or to cover capital expenditures. Another method employs no actual trans-

¹Edward V. Stanford, O.S.A., "Evaluating and Reporting Contributed Services," *The Catholic Educational Review*, LVIII (November, 1960), 552-555.

fer of cash for the salaries of religious but accomplishes the same purpose through bookkeeping adjustments. Although either of these methods will make it possible to have comparable salary figures, the writer prefers the method described in an earlier article and referred to above.

A SEPARATE COMMUNITY FUND

It is important to have a special fund for the religious community distinct from the college, even when there is no intention of actually depositing therein the salaries of the religious. It is important, both from an accounting point of view and in the interest of comparable financial reports, to separate strictly community income and expenses from college income and expenses. This can be accomplished through the simple device of setting up a separate checking fund for the religious community, preferably in a bank different from that used by the college. In this fund should be deposited whatever can be considered strictly community income, such as personal money gifts made to any of the religious, stipends for lectures, published articles, book royalties, and so on. In the case of religious priests there will also be Mass stipends, stipends for retreats, week-end services in parishes, and the like.

This community fund, which will also have to receive subventions from college funds, should be used to pay all personal expenses of the religious, such as board and room, clothing, medical and hospital expenses, personal travel, retreats, education, provincial assessments, and the like. Certain personal expenses of the religious, such as board and room, may not be entirely separable from college expenses. In such instances fair estimates can be made and the college can be reimbursed accordingly by actual check drawn on the community fund.

In this way all the details of community expenses, which have no place in a comparable financial report, are removed from the college accounts. The monthly installments paid to this community fund from college funds will appear on the books merely as "Community Expenses." No further details are necessary. The total of these "Community Expenses" in any given year, when deducted from the gross value of the contributed services for that year, will give the net value of the services for that year.

TEACHER CONCERN FOR PUPIL PERSONALITY DEVELOPMENT

By Sister Mary Vianney, S.S.J.*

THE FIRST-GRADE TEACHER took her class to visit a nearby farm. While showing the children the pigs and chickens, she noticed that little Jackie, a "failure" from the previous year, was off by himself and was holding both hands over his eyes. Anxious to adjust him socially, she sent Peter, his classmate, after him and watched for results. When Peter delivered his message, Jackie vigorously shook his head in the negative and explained, "I don't want to 'wook' at the pigs. And don't you 'wook' either, because if you 'wook' today, you'll have to 'wead' and 'wite' about them tomorrow."

This classic example of the resistance which a child builds up against an unpleasant experience indicates that Jackie probably had many more unfavorable impressions of school activities because he was exposed to them before he was ready. He could be, potentially, the one out of every twelve American school children who, according to a recent survey, will spend some part of his life in a mental institution.

The responsibility for this gloomy forecast does not rest entirely with the teacher; still we teachers are concerned with measures that will help our pupils develop well-balanced personalities. So we did something about this. At our Archdiocesan High School Institute, eight hundred of us teachers examined our consciences, pooled our doubts, and sought advice from a highly qualified group of child psychologists and also from one another.

ACHIEVEMENT AND ABILITY

First of all, are we creating tensions and frustrations by holding pupils to arbitrary standards?

Generally speaking, we are not. One must learn early in life that he has limitations and must be content to do his best with what he has. If as a child he realizes that a "C" in history is a good mark for him because it's the result of his best efforts, and that he shouldn't compare himself to the girl next to him who doesn't study half so

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hard and ends with "A," he will be better prepared for the highly competitive society in which he lives.

Often he will have to find satisfaction in a job beneath that of his neighbor who has greater abilities, opportunities, or money. Happiness is found in the attitude one brings, not in the job itself. Again, "If all men were philosophers, who would sell peanuts to the philosophers' children?" If this frequently misinterpreted idea "that all men are created equal" were carried to the ultimate, we would have a society of leaders with no followers. Besides, a student knows whether or not he really deserves a mark, and it shocks his sense of justice when he gets one he doesn't deserve.

We can prevent inferiority complexes by encouraging the Billys in their fields of excellence. We can mark the personality rating to indicate that Billy has good character traits and works to the best of his abilities. He is never too young to learn that the law of compensation is always in operation. Often those who have trouble with abstract ideas are excellent with maps, graphs, charts, and manual arts. Some are outstanding athletes, and others have engaging personalities and numerous friends. Then, too, the course of studies offers classes which the slower individual may select and master with higher grades than he would receive in Latin or some other equally difficult course.

Some individual reactions against arbitrary standards may be more serious. These come from the eager, ambitious boys and girls whose aspirations are higher than their abilities. Each year we watch the sad little drama of some seniors failing to be accepted by universities, seminaries, convents, and nursing schools, while their more gifted classmates go on to the careers of their dreams. Rita has ability to become a practical nurse but refuses to face reality. Thus she becomes embittered because the registered nursing schools refuse her.

A Catholic psychiatrist described his meeting with a former schoolmate who had been disappointed in this way. He had noticed the "M.D." on the psychiatrist's briefcase and declared self-pityingly, "So you're a doctor. What a wonderful profession! Guess I can't speak as well for myself. I wasn't accepted in pharmacy, and now I'm only a mailman." That last phrase, "I'm only a mailman," indicated a dangerous attitude. Despite the fact that further conversation proved the mailman was married to his childhood sweetheart, owned his home, and had four normal children, he still felt sorry for himself,

and probably made his wife and children think he was not the success that other fathers were. This frame of mind could well create complexes in his impressionable children.

Could we help by steering a pupil away from the goal beyond reach?

Some advise, "Yes, make him face the issue in its preliminary stages." Others say, "No, unless a case is clear-cut, how certain can a teacher be of another person's potentialities? We see him only in one milieu. He should at least have the chance to try. Let the college examiners be the scapegoats instead of the teachers."

In many cases we tend to concentrate on the average and below average child and forget that the bright one must often adjust himself to work he didn't desire. Psychologists at the Veterans' Guidance Center of a large Midwestern university revealed in an interview that it was the high I.Q.'s who most often were not in the field for which they showed the most aptitude and inclination. The foremost reasons for this were two: economic necessity which made them settle for immediate financial security rather than long-range planning, and the adaptability of high I.Q.'s to a variety of tasks which made them think they were in the most advantageous work.

In class the bright child may suffer from boredom with material repeated and watered down to meet the class median. He may resort to daydreaming. Because he has greater ability for thinking in terms of the abstract and can be alone with his thoughts, he tends more to introversion than the less gifted. He has a keener sense of perception and a higher sensitivity than others. He realizes that he must not show his knowledge too much or he will be ostracized. Often a teacher will resent the student who is a challenge to her. This child needs as much attention and guidance as others. Statistics indicate that mental institutions are crowded with an alarming percentage of gifted patients, many of whom possess university degrees.

Both types must exercise the virtue of hope. There are always alternatives in this varied world of ours. The ultimate answer, of course, is accepting God's will. A Catholic teacher can explain that if one is rejected, then God has other plans for him. If God had wanted him to be a priest, doctor, lawyer, or engineer, then he would have given him the necessary health and talent. Browning summarized the gap between aspiration and achievement when he said, "A man's reach must exceed his grasp, or what's a heaven for?"

STANDARDS OF CONDUCT

So much for talent. Now to consider man's lower nature. Are we wrong in using external discipline to hold our youngsters to the arbitrary standards of conduct set by authority?

By no means. External discipline administered consistently, prudently, and justly is excellent for the child's mental health. In fact, he expects it, and it simplifies many of his affairs. He finds security in a school where all are made to respect one another's rights, and where he knows exactly what the teacher expects of him, and what he may expect of the teacher. Self-discipline is the ideal for which educators strive. Each year we give the youngsters certain privileges to help develop this. Junior classes have complete charge of raising money and planning and executing the annual prom and banquet. Rarely are adolescents regimented about the school in ranks. Student councils exist for the purpose of suggesting school improvements to the faculty, and of voting upon certain school regulations. No school would long exist without strong controls from authority. Laws, prisons, and police forces indicate that not even adults exercise full liberty without controls.

We were warned to distinguish between the offense and the offender when we punish. One of our best teachers often tells parents, "Never say, 'Linda, you're so untidy!' but, 'Linda, you have the most untidy bedroom!'" The former lowers a child's self-respect and makes her feel disliked; whereas the stinging, personal insult is lacking in the latter. Athletic coaches have been known to exercise severe punishment, sometimes even corporal, but the boys take this in stride as long as they know their personal relationship with the coach is unaltered and that the matter ends there. Everyone wants to be liked, and a feeling of disfavor or persecution can lead to neurosis.

Group approval causes many of our troubles with teen-agers. We complain about this conformity, yet we have our doubts about the child who is not a member of some pack, group, gang, or clique. A boy or girl naturally wants the company of his own kind who understand his jargon, his desire to live on hamburgers, cokes, and potato chips, and his passion for speeding in a hot rod. Yet there comes a time when he wants his elders to save him from the crowd. For example, he doesn't want to play "chicken" in the wee small hours with the gang. If he admits that he feels it's wrong and dangerous

and no fun at all, they'll make him rue the day. So he gets a scape-goat. "The coach said he'll kick me off the team if I break training again"; or "My old man will send me away to school if I'm not home by midnight. He's on a rampage this week."

The "bobby-soxers" will have to face this same issue later on. The only difference is that with adults, conformity is called "Keeping up with the Joneses." Trying to stand on one's own when group pressure is exerted can unbalance a person. The religious teacher is in an ideal position to help the young develop moral stamina, the only useful weapon against this evil.

FALSE VALUES OF PARENTS

At this point a teacher observed to a psychologist, "You've given us wise counsel, but there are still parents with whom to contend. If they don't do their part, our work is undone, and Junior still promises to be that 'one in twelve.' They create problems we just can't solve."

"Very true," was the answer. Parents have the best chance to impart religious faith to their young by example and precept. This is basic to mental stability. A pupil is unfit to study the morning after he has witnessed a quarrel or drunken scene in his home.

The mental depends upon the physical to a great degree, yet we have those who come to school with insufficient sleep and who starve on a suicide diet. Usually the cause is neglect not poverty. Far too many parents have the attitude, "Junior's old enough to take care of himself."

Many sixteen-year-olds hold after school jobs which jeopardize their health and education. We once tried to teach a sophomore boy who set up pins in a bowling alley during the school week. He never got to bed until about 1:00 A.M. Even after a conference with his mother and a promise that he would quit the job, he managed to keep this work. His mother later explained to us, "He wanted the spending money, and he gives me no peace at home." He found the \$3.00 allowance she gave him insufficient. For a closer insight into this new combination of working after school and going to school, read Marion King's excellent survey, "All This and Studies, Too?" in *Today* (October, 1953).

We find it isn't a matter of parents' not wanting their children to have the best, but what they consider the "best," in other words, their sense of values. Often both parents work in order to give their

child material advantages he neither needs nor appreciates. The pupils we have who are frequently told, "We can't afford it," do not hate their parents. Neither are they frustrated. Just recently, Patricia, bubbling over with joy showed me pictures of herself taken at the Junior Achievement Prom. "What a gorgeous formal!" I exclaimed, "and so modest too."

"Oh, I borrowed that for the occasion," she laughingly explained before the small group around us. "We could never afford that since we bought our car." Patricia is popular because she faces reality.

Among our unsolved riddles are the parents who work so hard earning thousands to put their son through college, they never have time to see that he acquires some foundation in high school for that future.

At the other extreme are the overly anxious parents whose children spread themselves thin in an effort to please. They become nervous taking on so many extracurricular activities as the school paper, chorus, orchestra, and sports. They worry about scholastic honor points and prizes and do justice to none of these.

Perhaps we teachers are partially to blame that some of these evils continue. For example, the remedy for many of the above is a conference with the parents. Sometimes we make no effort to inform them why the child fails in certain respects. When we do have a talk with them, we let it go at that, and do not have a "follow through" on the case. "If there isn't any improvement, I'll call you up," we promise; but a full schedule can easily make us forget. Another reason is that conferring with some fathers and mothers is a real penance. They consider any interest as a critical attitude toward their child. "Nothing hurts like the truth," so we keep postponing that unpleasant interview. After all, why stick out one's neck.

REPLACING GRANDPARENTS

The final point in the discussion came as a surprise to many of us. For years we teachers have more or less been taking on tasks that in the good old days were performed by fathers and mothers. That is not enough, say the psychologists, we must also replace the grandfathers and grandmothers. Yes the disappearance of the sage, mellow grandma or grandpa who sat by the fireside and was always there to come home to, has lessened Susie's chances for sanity. Grandma had the time, the means, and the inclination to dote on Susie, to see only

the best in her, to temper all the blows and discouragements of the world. Grandpa was a symbol of hope. If father, mother, and teacher refused Susie something, Grandpa could at least sympathize with and give Susie a hearing. It was healthy for Susie to have someone to spoil her a little and to bolster her self-confidence occasionally.

Older people in the home increased youth's respect for age, taught youth the duties toward them, and also respect for authority. The disappearance of this role of the aged in our society, the American worship of youth as evidenced by our overprivileged children, the craze for youthful appearance by both men and women, the standards of Hollywood and employers have taken another prop away from our youngsters.

This, then, was our Institute—tremendous ground to cover in one day, and obviously, we merely skimmed the surface. Still, it's a beginning. With God's grace we should be able to succeed, for Catholic schools have the best foundation upon which to build a well-integrated character.

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The Catholic Film Center (29 Salem Way, Yonkers 3, New York) announces that a new edition of the Catholic Film Directory is now available. Listed in annotated classifications are more than 250 religious sound motion pictures suitable for Catholic audiences. The Directory is free to religious and clergy.

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A five-week summer program (June 26 through July 28) in the education of exceptional children designed especially for teachers has been announced by the University of California of Los Angeles. A total of six units may be earned; the fee is \$35 for each two-unit course.

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The Sisters of Social Service have opened a Child Study Center in the House of Providence, a home for dependent children in the Diocese of Syracuse. Through the services of the Center, it is hoped to lessen the incidence of emotional disturbance among children in foster placement.

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Walsh College, Canton, Ohio, was dedicated last month by Bishop Emmet M. Walsh of Youngstown. The college, conducted by the Brothers of Christian Instruction, has 65 freshmen.

ACHIEVEMENT MOTIVATION IN COLLEGE AND PREVENTION OF DROP-OUTS

By William P. Angers*

IN RECENT YEARS there has been an increasing interest in the problem of motivating students to achieve. Deans, admission directors, counselors and psychologists are all looking for solutions to avoid or lessen the numbers of "drop-outs" and "withdrawals."

Some positive efforts towards finding answers to this problem have been made by the Office of Psychological Services at Fordham University. To mention a few: those students who have low scores in reading comprehension are invited to participate in a special program to improve their reading facility; those students with personal problems indicated from their personality tests or from their voluntary admission are referred for personal adjustment counseling or psychotherapy to the Office of Psychological Services, and sometimes students are referred to outside psychiatrists for therapy. In addition, orientation courses are given for the benefit of the students; group or individual guidance and counseling programs are also provided. The professional staff is available at all times for the students who wish to take advantage of the services.

Yet, in spite of these aids for the successful completion of study by the students there still remains the problem of achievement motivation. The following observations concerning this factor were made during exit interviews of students who withdrew for one of several reasons.

REASONS FOR WANTING TO LEAVE

The most outstanding reason which the student reports for his wanting to leave Fordham College is what can be termed vocational disorganization. This is reflected in various ways.

Vocational disorganization.—The student is at college because his parents want him to be or it is the parents' idea (sometimes with a promised reward if he makes it), or he is at college at the suggestion of a friend or a school teacher. Thus, it is not a decision he has made but someone else has made it for him. This does not necessarily mean

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that every student will drop out or withdraw because someone else has made the decision for him. Another common reason, under this same category, is "I have lost interest in school," or "I would prefer to get a job," or "I no longer feel a college degree is necessary," or "I was just trying it out."

For some students, a diploma signified prestige and they entered college with no thought to the training and effort it entails to obtain a degree. A degree is also looked upon as security—a "meal ticket," as with it "I can get a commission in the Army," or with it "I'm just as good as the next guy."

A final group chose a sectarian college for the "religious training," but these students failed to realize that the religious training is only part of the whole academic program to prepare them for acceptance of the mature responsibilities of life. Thus, although they were able to achieve in religious study, they could not academically in other studies.

In each of these three categories the student lacked a vocational goal, which is a requirement for high achievers, and their dependency was clear from their excuse of someone else having chosen their training for them.

Uncontrollable reasons.—A second excuse for withdrawal is: reasons which are beyond one's control. These consist of such things as a death in the family, illness, moving to another state, unexpected financial difficulty at home, or accepted at another school which was "my first choice," appointment came through for military academy, have to work full-time which interferes with college work, or the distance was too far to travel each day.

Another group under this second category are those who are just too ill to continue at college and are in need of hospitalization. The Office of Psychological Services through the aid of its staff psychiatrist makes the proper referrals in these instances.

Discouragement.—A third reason for drop-out is discouragement. The students in this group were accustomed to receiving high grades in elementary and secondary school only to find the competition of college "so rough" that they would rather give up than keep trying. Usually this type of student has been pampered at home and/or at school. He is not trained to work in competition with a standard of excellence. Instead, typical of his life-style he is so used to getting

things easily that he gives up the moment he is faced with hard work.¹

Some students in this group came from famous fathers, or wealthy fathers, or brilliant fathers. They felt inferior by invidious comparison, and they were unwilling to accept the truth as this served their purpose to withdraw.

RECOMMENDATIONS

From the informal observations gained from this study of the statements of the students who withdraw, we are in a position to assist them in several ways. The following points are worth consideration.

Parents.—We know from studies on motivation^{2 3 4 5 6} that those who are high achievers are the ones who have been trained to be independent and work in competition with a standard of excellence. It has been found that those who were trained this way from an early age “stand on their own” and in keeping with a good vocational guidance and counseling technique “make their own decision” about coming to college as well as what career they will follow. From the statements which were offered by the students who were failing or about to withdraw from college in the first category as well as from our knowledge of the literature, we see the efficacy not only of having orientation programs for the students but also for the parents. In this way we could assist parents to establish two points: Do they encourage their children to be independent, and do they let them make their own decision as to what training and career they wish to follow? In this way parents can be assisted to work with their children in effective vocational planning and career choosing rather than money, effort, and energy being spent in wasted and time-consuming movement to no avail. Parents should also be made to see that to impose their values on their children or to live their lives through their

¹W. P. Angers, “The Psychological Significance of Adlerian Concepts in Counseling,” *Vocational Guidance Quarterly*, VIII (Spring, 1960), 139-143.

²J. W. Atkinson (ed.), *Motives in Fantasy, Action, and Society* (New York: D. Van Nostrand and Co., 1958).

³A. H. Maslow, *Motivation and Personality* (New York: Harper and Brothers, 1954).

⁴D. C. McClelland and others, *The Achievement Motive* (New York: Appleton-Century-Crofts, Inc., 1953).

⁵D. C. McClelland (ed.), *Studies in Motivation* (New York: Appleton-Century-Crofts, Inc., 1955).

⁶*Nebraska Symposium on Motivation* (Lincoln: University of Nebraska Press, 1953 to 1958).

children can often result in drop-outs, withdrawals, discouragement and, sometimes, mental illness.

Students.—Equally important and in keeping with motivational studies and good vocational counseling is for the students to have a definite vocational goal, as this is a characteristic of high achievers. In understanding human behavior, we as counselors, educators and psychologists are best able to assist the students to accept the responsibility of choosing a vocational goal. Then in accordance with vocational guidance and counseling we can help them so that their choice will be in keeping with their interests, aptitudes, personality, ability, and achievements.

School records.—Besides following the steps outlined for parents and students, it may be possible to predict (all other things being equal) the students who will be able to achieve from their school records,⁷ their grades, and their biographical inventory.⁸ Another valuable part of the motivation of college students is an indication of their level of motivation, which may be obtained by knowing the consistency and constancy of achievement from their high-school records, the impression of their teachers, and their ratings in and out of the classroom.

Role of the high schools.—Another worth-while undertaking would be for the high schools to inaugurate vocational guidance and counseling programs to start the students thinking about the world of occupations and careers before they enter college. There are many such works and manuals available on this subject for high-school students; for instance, the excellent Insight Guidance Series.⁹ In this way the students should be ready, eager and willing to achieve in college, as they will have started to become independent, have a vocational goal in mind, know where they are going and how to achieve their goal in competition with a standard of excellence.

This also has the advantage of having high-school students prepare themselves before college in the basic high-school subjects, such as

⁷M. A. Angell, "Multiple Differential Prediction—Significance for College Academic Counseling," *Personnel Guidance Journal*, XXXVIII (February, 1959), 418-423.

⁸A. Anastasi and others, *The Validation of a Biographical Inventory as a Predictor of College Success* (New York: College Entrance Examination Board, 1959).

⁹J. J. Cribbin and others, *It's Your Life* (New York: Declan X. McMullen, 1957). There are also 3 other books in this series: *It's Your Education*, *It's Your Personality*, *It's Your Decision*, now published by Harcourt, Brown, and Co.

reading, writing, vocabulary, mathematics, and science. There is such a need for this kind of training that the Office of Psychological Services has established a special course of training during the summer months entitled "Basic College Skills" (also the name of a text by Centi and Doyle¹⁰) in an effort to equip students better.

CONCLUSION

In conclusion, we may say that the best measure of achievement motivation is achievement. The multiple complexities involved in determining the numerous variations of motivations for students coming to college, make it so difficult to assay those who will achieve from those who will not.^{11 12} In fact, psychometricians have not yet devised a psychological test to measure achievement motivation which is valid,¹³ although an extensive research project in this area is being carried on at Fordham University.

However, from an analysis of the exit interviews held with the students at Fordham College (which has a drop-out rate of approximately 17 per cent below the national average) and a review of the literature we may summarize our findings, which should prove helpful to counselors in preventing drop-outs or withdrawals and motivating students to achieve.

The students need a vocational goal so that they will have something to work for. They may be assisted in selecting this goal with the co-operation of their parents to educate them to be independent, work in competition with a standard of excellence and to make their own decisions as to what they should do in life and where they will go for training. Parents may be helped to clarify their thinking on this subject by orientation programs in addition to those for the students. In difficult cases, parents may best assist their children by sending them to agencies for counseling and guidance rather than forcing or pushing them into a career or a school.

¹⁰ P. Centi and P. A. Doyle, *Basic College Skills* (New York: Rinehart and Co., 1959), 2 vols. college years.

¹¹ American Council on Education, *They Come for the Best of Reasons* (Washington, D. C.: The Council, 1958).

¹² P. Centi, "Motivation and Scholastic Success," *Catholic Counselor*, IV, (Autumn, 1959), 23-26.

¹³ O. K. Buros (ed.), *The Fifth Mental Measurement Yearbook* (Highland Park, N. J.: Gryphon Press, 1959).

Guidance and orientation programs should start in the high schools, so that the students have a definite vocational goal before entering college or a tentative one in which they may be counseled to have it crystallize into a definite one. In this way they will not only have acquired the background essential for college courses, requirements, and standards, but will also be well motivated to be high achievers, as their vocational objective will be in sight. The effects of this may be so far-reaching that it would eliminate discouragement in many students who are of college caliber but lack motivation due to insufficient knowledge of their vocational goal and unawareness of their personality dynamics.

Colleges and universities may profit from the establishment of an Office of Psychological Services to assist students so that they will be able to enjoy and profit from their stay at college.

Realistically, college guidance officers, counselors, educators, and school psychologists must accept the fact that a certain number of students will drop out or withdraw from school for reasons which are beyond their and the school's control.¹⁴

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A survey made by the National Education Association in 1958 showed that only 13.1 per cent of the 1,448 teachers who participated in the survey had received instruction in the role and function of the school library as a definite part of their professional training.

* * *

Twenty-three per cent of Chicago's physicians, 48 per cent of its dentists, 11 per cent of its lawyers, and 35 per cent of the area's social workers are graduates of Loyola University of Chicago. The Jesuit institution celebrated its ninetieth anniversary last month.

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Britain's Catholics are providing \$84 million for Catholic education in a program scheduled for completion in 1963. This will include the building of more than seven hundred major schools since the reform of the national educational system was started in 1944. National and local educational authorities will provide \$112 million for the construction of these Catholic schools.

¹⁴Robert E. Iffert, *Retention and Withdrawal of College Students* (Washington, D. C.: U. S. Government Printing Office, 1957).

FOUNDATIONS OF INTRODUCTORY COURSES IN LITERATURE

By John L. Mahoney*

ALTHOUGH A GOOD DEAL of attention has been directed towards problems of oral and written expression, the improvement of reading comprehension, and related matters in the area of college English, it seems that there has been too little concern with what is perhaps one of the major problems, namely, the foundation of our introductory courses in literature. Too many of our courses teach poems, novels, and short stories in a vacuum without providing any understanding of the fundamental nature and purpose of literature as a fine art. As a result, all kinds of uncritical and downright juvenile attitudes are engendered in the student. Even more disillusioning, however are the consequences in terms of specific approaches to introductory courses in literature, consequences which weaken or even destroy the values of such courses for the student's future development, consequences which play a vital part in lessening the dignity which ought to be afforded to literature in relation to man and society. Instead of being intimately related to human experience, literature becomes the "frosting on the cake," the escape, the vehicle for the outpouring of the artist's feelings; in short, it becomes that area of the curriculum which is interesting, but not really related to the serious business of living.

FAULTY FOUNDATIONS OF COURSES

Instead of providing a philosophy of literature, we have employed several very different approaches in our classrooms today, approaches which, although they do possess some validity, ultimately fail to take sight of basic aims. Hence we have the approach which by implication regards literature as a kind of artistic philosophy or theology, a tool which may be used to impress a series of moral lessons upon students. *Othello* becomes Shakespeare's warning to all men against the vice of jealousy; Keats's "Ode on a Grecian Urn" teaches all readers the thesis that "Beauty is Truth, Truth Beauty." In a word, literature does not exist as an end in itself; it is used to illustrate a point of

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view, to reinforce a particular philosophy or theology, or to impose a particular moral impression on the student.

Another approach regards literature as a mere thing of pleasure or entertainment, a medium through which the poet or the novelist gives vent to certain feelings peculiar to himself or through which he retreats from the hard reality of human life to a bright, sunny land of illusion. Wordsworth's "Tintern Abbey" is regarded as the poet's flight from the corrupting influence of civilization to a trouble-free utopia; Donne's "Holy Sonnets" represent his attempt to lay bare his guilt-ridden fears of sin and death. The artist's efforts, therefore, become highly individualistic endeavors, lacking any real contact with a literary tradition.

Finally, although my observations do not constitute anything approaching a comprehensive survey, there is the textual approach to literature. Here is a method which, under the inspiration of the new criticism, has become extremely popular of late. Here is also a method which, despite its many obvious values, reduces literature to sheer technique if it is used exclusively. The text, with all of its suggestions, clusters of images, and emotional overtones, becomes the all-consuming passion of both student and teacher. Little attempt is made to relate the poem or the novel to larger concerns, to a particular theme, to its author, to its literary milieu, or, above all, to human experience. Little attempt is made to see the work as a great artist's interpretation of reality. Donne's "The Canonization" is seen solely as the fascinating example of the workings of paradox; a novel of Henry James is seen solely in terms of the way of the craftsman. In short, the textual approach, in the midst of its passionate concern for sheer analytical examination, loses sight of the far more important values to be derived from the study of the various literary genres.

These, then, represent three rather popular methods of dealing with basic courses in literature. Let me repeat that I am not condemning any of them; indeed, there is much to be said in praise of each. My concern is that there is a tendency to become so pre-occupied with one that everything else is lost sight of; the integrity of literature is lost. The end, if you will, is neglected in the quest of the means.

REASSERTION OF INTEGRITY OF LITERATURE

The primary need in basic courses is to provide the student with a full and clear understanding of the nature and purpose of literature

and of art for that matter. The young mind must be made aware that literature is more than moralizing, or technique, or a host of other things; poems, short stories, and novels must be analyzed not solely in terms of diction, or imagery, or theme. What I am suggesting is that there be a reassertion of the integrity of literature, that the humanizing qualities of literature be brought to the forefront, that literature be related more closely to the human predicament.

There must be a return to the Aristotelian concept of art as an imitation of reality, as the attempt on the part of the artist to capture in concrete and vivid fashion certain universal aspects of human experience. Perhaps such a return will help to break down that dangerous modern attitude which tends to regard art as something divorced from reality. There must likewise be a return to the classical notion, restated so dramatically by critics as different as Samuel Johnson and Samuel Taylor Coleridge, that art, through a moving and imaginative presentation of truth, through a union of the universal and the particular, actually reconciles man with reality. Perhaps such a return will go a long way towards weakening the horrible didacticism which accompanies so many courses in literature.

Finally, there must be a restatement of the classical concept, traced so searchingly by a brilliant modern student of art and literary criticism, Walter Jackson Bate, that art and literature are formative, that, by reconciling man to reality, they actually broaden and develop human feeling, actually mold the personality. Perhaps such a restatement can help considerably to shatter the illusion that literature lacks substance, lacks practical value in a world torn by complex problems.

The ideal which I have traced may seem difficult to attain, but I fear that anything short of it will be inadequate. Unless treatments of *The Canterbury Tales*, the plays of Shakespeare, or the poems of Eliot are vitalized by such an ideal, I feel safe in saying that students are missing a vital aspect of the educative process.

The problems are many, of course, but the results of such an approach can only be most gratifying. Perhaps the individual efforts of many teachers can bring about the desired goal. Perhaps we can look forward to a renaissance in which literature will be elevated to its deserved position as the great humanizing and civilizing force in society.

AID TO CREATIVE WRITING IN THE HIGH SCHOOL

By Sister M. Christina, S.S.J.*

CREATIVE WRITING for all students of high school—in contrast with a separate elective course—is a reasonable objective. Such a plan would expand the opportunities to students by providing a means both for detecting and for propagating writing talent. The chief organ in the achievement of such a goal might well be a school literary publication. Many high schools have adopted such an organ; the inherent possibilities in its worth bear continued investigation.

In this concept of aims the term creative writing would be used broadly to incorporate any writing modeled on the types found in reputable magazines. Special recognition should be given to the (rare) good short story and good poem; however, a creative article—a popular type in our modern magazines—or an informational essay which contributes to subscriber (student) interest and is effectively written fits into the concept of creative writing as here designed. Exclusion is understood of the merely well-organized expository exercise prepared as a class assignment, important as this is in its own category.

VALUING A LITERARY PUBLICATION

A plan which would extend opportunity for creative writing to all students would call for motivation within regular English classes; motivation that would keep the English curriculum sound rather than unbalance it; and motivation that would be adequate to attract talent in the degree to which it exists. The primary motivation toward this end recommended in this paper is the adoption of a literary publication by a school. The purpose in this paper is to explain the reason for and some proposed plans for the publication of a single annual issue in one school, as an example.

This school of nearly fourteen hundred girls has in operation a prize-winning school newspaper and a prize-winning yearbook. In proposing an additional publication, there must be sound reasons to justify the expenditure of time and energy involved on the part of

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both faculty members and students required for the project, as well as the new financial burden to be assumed. Reasons for the new undertaking lie in its providing a concrete means to help achieve the philosophy of the department and to help meet the writing goals set up in the school syllabus compiled during the past year. The philosophy of the department centers on the principle that every student should receive the maximum development of which she is capable. To understand how this new project would help toward this end, it should be discussed first of all in terms of the organization of English classes. Students of the four grades are grouped homogeneously into three levels: honors classes, average classes, and classes for slow learners. A department publication would find the majority of its contributors in the honors classes, several possibilities in average classes, and an occasional contributor conceivably from the slow classes.

MOTIVATING ALL TALENT

The importance of the project in relation to honors students is obvious. It furnishes a challenge and an outlet for the best talent; it offers an opportunity to these students to meet their social responsibility to their world. To the best students in the middle classes, the "organ" could be of more value than is at first apparent. This middle area is the most comprehensive of the groups and by that very fact a distinct advantage to the department and a distinct problem. Purposely there is only one honors class in each grade and three slow-learning groups, thereby uplifting the quality of the six or seven middle classes. It is purposely intended that the middle group absorb the second-level quality students rather than skim them off for a second honors class. Such a middle group can be expected to produce at a maximum since it will be paced by the enthusiasm of a few original thinkers in each class. The result is a high intellectual tone in seven classes where no students are so slow as to hamper a class's progress notably rather than faster movement in one top class with six classes lagging. The inspiration distributed to teachers by reason of this organization is in the same contrasting ratio of 7 to 7 or 1 to 7; and a lifetime job filled with "average" challenge can drain the loftiest enthusiasm. (A below-average class is likewise a challenge; only an "average" class is a hazard in an English department.) The advantage, then, in the department's organization of classes lies in the spread of enthusiasm to students and teachers.

One problem in this arrangement is adequate motivation of the second honors type of student. Any good teacher will respond to the capacity of such a student, and, having only a few of them in any class, will find their presence clamoring for the over-and-above from her which is their due. To aid a teacher, the department should furnish some incentives to students, some rewards, some competition. Publicity has a tested appeal, as one means. Its motivation affects many whose work will not reach print, along with the more successful workers. Students take pride in the successes of their colleagues with whom they have worked shoulder to shoulder. Their own work will have merited some degree of recognition. The teacher may have recommended it for publication; fellow students may have commended it; or in portions the student may see in her own work success to match the better efforts of others. The publication market, then, is intended to give the teacher a weapon and a reward to use with students in the total writing program. It helps the teacher rescue the top students in her middle classes from possible oblivion or inertia. She has the same type of motivation which the honors teacher may use as one of her incentives.

The reasons for keeping publication down to one issue of limited size are important, too. It should be better to trim the issue down to the best writing than to go seeking for second-rate material to fill more issues. Likewise, the philosophy of the department would direct that teacher resources be used to develop students' intrinsic abilities rather than be dissipated on matters of make-up, print, and the like, when two successful publications in the school are handling this phase of student learning.

SEEKING QUALITY IN VARIOUS FORMS

A school publication, for its final justification, must depend on the excellence of quality it can produce. The first requirement for content, then, is excellence of writing. This does not mean that a teacher must abandon the department's aims of correct and effective expository writing as the basic achievement for all students. No attempt at fancy writing can substitute for steady effort toward this goal. While none of the content of the publication should be given, however, to simply a good composition, neither does all the writing have to be "creative." Any vibrant conviction forcefully expressed can bear influence on a student's world; such a piece of work merits an audience.

And where thought itself is not greatly potent, a facet of style may justify space. As well as poetry, fiction, play writing, and the personal essay, some critical work or essays of other types submitted to national or local contests deserve consideration for print.

It seems expedient, furthermore, for teachers to value "pieces" of writing. It is likely that no complete play might be acceptable, but a good dramatization of an incident—personal, fictitious, or historical—would be of value. Short creative essays would justify the expense of print more than one unexceptional short story. Even in verse a good haiku or tanka might be better accomplished by a student who has dreams of "sonnets" and writes miles of iambic pentameter (if not "rhymed telegrams to God and the UN"). If in high school teachers can accomplish the "pieces," the college will have something to work on for its larger visions.

PLANNING CONTINUING PROGRESS

What procedures are to be used to meet the goal described? Mainly, securing the sympathy and co-operation of all teachers is essential, employing the more active participation of teachers to the extent to which they individually have a taste and the temper for creative work with students. Since several of the teachers in this particular school have had their own and students' work published, a core of experienced teachers exists. The methods of each teacher with her class and the types of writing to be submitted would be each teacher's choice. Complete liberty is essential here; surprise is better than forced production. If the writing is good, the publication should find a place for it. Some planning, however, must urge the work along. Each quarter should provide a quota of accomplished work. This will mean the sharing of ideas and results among teachers encouraged by the co-ordinating faculty member.

A little more systematic action should develop after some experimentation. Certain areas may follow a line of progress. For instance, the beginning work of the Honors I class this year in short story should lead to new steps in Honors II. The freshmen worked on stories which followed the plot structure of *The Rime of the Ancient Mariner*, previously studied purely as literature. The "story" could have been achieved in six paragraphs, corresponding to the crime, the punishment, the grace that came with a naturally good deed, confession, and penance. The important element was not the

plot so much as the manner of telling within each paragraph. Students were required to *show* the reader how things happened, not tell him—even as Leo Brady insists a play should do. This style had been the objective of numerous short assignments previously. A next step might be some work on characterization and dialogue to be undertaken in Honors II. Since this group moves along as a unit, the progression can be agreed upon among the honors teachers for the four years. It is possible that some such progression could be worked out in other areas for better development.

To take care of special talent which might slip by the attention of subsequent teachers after a teacher has "discovered" a gifted writer, a "talent pool" might be kept within the department for the depositing of these names. It would be the business of the department chairman to see that the talent is fostered. This would give direction to students in the middle groups who do not move forward in self-contained units and assure their being assigned to classes where creative work is sponsored.

REACHING WRITERS NOT IN COURSE

There are further means in the school of encouraging good work. The English Club, recently organized "for culture and for service," might promote the interests of the publication. The club might invite students to submit material directly. Furthermore, the club might serve as a sponsoring agent for a unit of extracurricular instruction to those students who would wish to respond. With their pressurized programs, the superior students do not easily have room for an elective creative writing course. A good high-school teacher can give these students a good start in a few lessons. Local successful writers or college English majors might be tapped for some of this extracurricular instruction. Students in journalism in the school have had in a similar way fruitful experiences and many significant awards.

The English Club might also sponsor contests to keep the good writing aims before the whole student body, as well as to give teachers further opportunity for motivation within their classes. Certain national or local contests sponsored outside the school are worth while. Within the school, contests of a certain type or within a given area of subject matter should challenge individuals whose interests pertain. Students, for example, who were born and brought up in other countries often really have something to say. They repay a

teacher for work spent on their style and structure; one contest could center on these. Students with science interests, motivated by a contest for them, might do creative articles utilizing their science background. The mathematics department might be invited to turn a literary angle on the "new math." The Sodality could furnish a mental prayer—"one word at a time," no clichés! The pen pal group could be high-lighted in a contest for the best literary letter to a pen pal or for an artistic grouping of excerpts culled from letters received from pen pals. When contests are made personal or pointed, they inspire response. In these ways the English Club can serve.

LAUNCHING THE PUBLICATION

The process of getting a publication into print requires special organization, beyond the general department work and the extracurricular activities performed in its favor. There would have to be editors and assistant editors to handle the manuscripts, read them, and submit them with their estimates for faculty judgment. A business manager would be in charge of subscription fees, circulation, and the like. The editors ought to be drawn from Honors III and IV classes; assistant editors from a wider representation of the student body. As literary advisors, the teachers of Honors III and IV would be indispensable. The printing advisor would take care of the main problems of getting the material into print. Co-ordination would include seeking teacher co-operation, presenting means and materials to aid motivation, articulating the work of literary and printing advisors, the English Club activities, and the work of the business manager. The co-ordinating advisor would have these duties.

Better than a separate elective course in creative writing, some organized activities directed by the English department would serve the writing interests of a wider group and over a longer period of time for each student. This is particularly true at the high-school level where the problem is a matter of constant look-out for talent and of fostering talent at the most propitious moments in the student's life rather than of intensive training limited to a certain term and to those free enough to take advantage of the training at the time. One single issue of a publication each year would motivate creative writing activity open to all in a school and could thus contribute to total school achievement.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A CRITICAL ANALYSIS OF THE OFFICIAL INDONESIAN GOVERNMENT PROGRAM FOR THE TRAINING OF SECONDARY-SCHOOL TEACHERS by Rev. Henry L. Lommen, S.V.D., M.A.

This dissertation examines critically the Indonesian Government program for the training of secondary-school teachers. The study begins with an introduction of the educational situation of the new Indonesia and leads to a statistical survey of the shortage of secondary-school teachers. After treating the Emergency Training Program and the Program for In-Service Training, the Government Program for Training Secondary-School Teachers in separate teacher-training institutions at the university level is discussed in detail.

A CRITICAL STUDY OF SELECTED TEXTBOOKS ON HOMEROOM GUID- ANCE IN THE SECONDARY SCHOOLS by Hugh B. Holland, M.A.

The purpose of this dissertation was to determine the main areas of group guidance which selected authors recommended for homeroom periods in secondary schools.

The conclusion in the dissertation is that the main areas of group guidance which homerooms in secondary schools should provide are: orientation, personal and social adjustment, leadership, organization, parliamentary procedure, recreational and cultural guidance, and educational guidance.

AN ANALYSIS OF THE ENCYCLICAL LETTERS OF THE LAST FIVE POPES IN REFERENCE TO SEMINARY TRAINING by Rev. Andrew K. Karo- blis, M.A.

In this dissertation an endeavor was made to present the mind of the popes on the question of seminary training as expounded in their encyclicals.

The following directives are in evidence in the encyclicals. Seminary training, upon which the welfare of the Church depends, is the bishop's chief concern. Holiness takes precedence over learning, and

*Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

obedience to the seminary rule is a most essential factor in determining the fitness of a candidate for Holy Orders. The scientific and literary training of a seminarian should in no way be inferior to that of youths in ordinary schools. There should be intensive study of Latin, the official language of the Church. Courses in sociology and economics should be integrated in the curriculum of the seminary. The scholastic philosophy of St. Thomas should be brought up to date to meet the errors of modern times. The popes emphasized Sacred Scripture and advocated it as the center of the sacred studies. The seminary is only for seminarians and no laymen are to be trained with the clerics. Pope Pius XII has modified the stringent regulations formerly maintained in seminaries on the cleric's isolation from the world. With the proximity of ordination, the seminarian is to be permitted more contact with the world.

THE HISTORY OF ST. ROSE ACADEMY, SAN FRANCISCO, CALIFORNIA (1862-1906), by Sister Mary Ellen Marengo, O.P., M.A.

The purpose of this study was to portray the history of St. Rose Academy from its modest beginnings in 1862 to 1906, the date of the erection of the present building.

The academy is conducted by the Sisters of the Third Order of St. Dominic of the Congregation of the Most Holy Name of Jesus, the first sisterhood to come to California. In the study the contemporary progress in the public and Catholic high schools of the city is presented as a means of evaluating the academy's educational endeavors. The history of the academy clearly portrays the contributions of the devoted religious women who staffed St. Rose Academy to the cause of education in the American period of California's history.

A CRITICAL ANALYSIS OF THE N.C.W.C. NEWS RELEASES IN THE FIELD OF EDUCATION by Rev. William M. Roche, M.A.

This study entails an analysis of the releases of the National Catholic Welfare Conference News Service in the field of education in the years of 1922, 1932, 1942, and 1952.

The study shows that Catholic educators tended to comment in a defensive way about Catholic education. There were no releases that spoke of the more technical contributions of Catholic educators to

the field, and little effort was made to outline positively the Catholic philosophy of education.

The investigator recommended that Catholic institutions become more conscious of the need to tell the public about Catholic education.

THE PRESENT STATUS OF THE LAY TEACHER IN THE CATHOLIC ELEMENTARY SCHOOLS IN OHIO by Rev. Gerald J. Glass, M.A.

This study aimed to determine the academic, professional and economic status of the lay teachers employed in the Catholic elementary schools in Ohio.

Data were gathered in 1958 by means of a questionnaire. The findings revealed that 26 per cent of the teachers held a degree, and an additional 22 per cent had more than two years of college education. With respect to professional status, the lay teachers in Ohio have not generally sought membership in professional associations. The lay teachers' mean annual salary was \$2,340. Less than one-third of the teachers had a written contract.

NON-DIRECTIVE GUIDANCE IN THE LIGHT OF CATHOLIC PHILOSOPHICAL PRINCIPLES by Sister Marie Aline St. Denis, O.P., M.A.

The purpose of this study was to examine the principles found in the policies and practices of the nondirective approach of guidance and to evaluate nondirective therapy in the light of scholastic thought. The major hypotheses of the nondirective approach were examined, and only those passages in the *Summa Theologica* that were relevant were considered.

The study demonstrates that the philosophical tenets of client-centered therapy are untenable considered in the light of scholastic thought. The psychological basis exaggerated the significance of "total acceptance." This was found to be a defect in Rogers' therapy even from a purely psychological point of view. The real aim of therapy is not to make the patient incapable of feeling guilty but to refashion his disturbed functions and lead him to a truly human and therefore moral condition of mind towards the Absolute, towards his neighbor, and towards himself. The advantages of adopting and adapting some of the techniques of nondirective guidance are given. The investigation also illustrates the necessity for further re-

search in the nondirective approach relative to all interpersonal relationships.

A CRITICAL STUDY OF MOTIVES FOR COURTESY AND ETIQUETTE IN
SELECTED TEXTS WITH THEIR EDUCATIONAL IMPLICATIONS by
Joan Ellen Duval, M.A.

This study aimed to identify and evaluate the motivational appeal in current texts on courtesy and etiquette available to Catholic students in Catholic high schools and colleges.

An examination of representative texts revealed that the motives offered, while good in themselves, fell far short of the higher motives which could be appealed to in Catholic students for whom respect for one another and good manners would seem to be implicit in their philosophical and religious concept of man's dignity.

While some texts adverted to love of neighbor as a basis on which courtesy could be grounded, the texts in general did not exploit the full significance of charity or refer in any way to the reverence due to man as made in God's image and likeness and elevated to the dignity of adopted sonship. No reference is made in the texts to the fact of the Indwelling Presence, to respect for the body as a Temple of the Holy Spirit, nor to membership in the Mystical Body of Christ.

The investigator concludes that there is an urgent need for a good Catholic approach to courtesy and for texts which would capitalize on the sublimer motivation available to Catholic students.

TRENDS IN THE CONTENT OF SECONDARY-SCHOOL PHYSICS COURSES AS REVEALED IN RELATED LITERATURE FROM 1945-1957 by
Rev. Joseph Pekarcik, M.A.

The purpose of this study was to indicate the trends in the content of secondary-school physics courses as revealed in the related literature from 1945 to 1957.

The main source of material in this study was *Science Education*, a periodical which is the official organ of the National Association of Research in Science Teaching and the Association on the Education of Teachers in Science. Other sources included the various books which were published for the teaching of science.

It was discovered that the content of physics courses had undergone very little change in the period under consideration. In this

respect physics lags considerably behind general science, biology, and chemistry in the amount of research done on the secondary level. In November, 1956, however, the Massachusetts Institute of Technology organized the Physical Science Study Committee to revise the entire secondary-school physics course. At the time this dissertation was written the committee had published two preliminary volumes in physics and two additional volumes were forthcoming.

THE DEVELOPMENT OF COMPULSORY SCHOOL ATTENDANCE LEGISLATION IN THE STATE OF MONTANA, 1883-1957, by Harvey D. Livix, M.A.

The scope and purpose of this study was to trace the chronological development of compulsory school attendance laws in the State of Montana.

The method employed in this study and investigation was that of legal and historical documentary survey. A brief summary of social, educational, economic and political influences that helped form public opinion in the acceptance of compulsory attendance enactments is put forth in the first part of the dissertation. The various forces that contributed, during Montana Territorial days, in producing compulsory attendance legislation are clearly outlined. A chronological development of compulsory school attendance legislation beginning in 1883 is accurately presented.

A STUDY OF THE OPINIONS OF ELEMENTARY CLASSROOM TEACHERS REGARDING SUPERVISORY ACTIVITIES by Myrl M. Farrell, M.A.

The purpose of this dissertation was twofold: (1) to ascertain the appraisals of elementary-school teachers of the supervisory program and common supervisory practices and (2) to discover what type of supervisory activities teachers desire.

Data were obtained by means of a questionnaire submitted to five hundred elementary-school teachers in Prince George's County, Maryland. Returns were received from 80 per cent of the teachers. From the data gathered in this survey there is evidence that a further study of teachers' attitudes regarding supervision is needed. In general the teachers preferred the principal as the primary supervisor of the school. The activities that they rated as most helpful were: conferences, demonstrations, bulletins, and workshops.

HIGHER EDUCATION NOTES

The fifty-first summer session of The Catholic University of America will be held on the Washington, D.C., campus from July 3 through August 11, 1961. Over four thousand students are expected to register in its fifty-seven fields of study which will be represented by a total of 478 courses. Both graduate and undergraduate work will be offered in the fifty-seven fields. In addition to programs leading to degrees, there will be several programs leading to certificates. In some special programs, students may work either for a degree or for a certificate, as, for instance, in the area of education of the visually handicapped where master's programs will be offered together with programs leading to Braille and sight-saving certificates. This is true also of the Confraternity of Christian Doctrine program and of the program in Mariology.

The Catholic Pastoral Counseling Institute, offered for the first time in the summer of 1959, will again be conducted by the Department of Psychology and Psychiatry. A three-day, noncredit Conference for Superiors on the Psychological Aspects of the Religious Life will be added this summer from July 18 through July 21 for superiors in seminaries and religious communities. In the Conference, superiors will have an opportunity to discuss, under the supervision of trained psychologists and psychiatrists, some of the psychological problems arising in religious life.

The Departments of Mathematics, Chemistry, and Physics will continue their programs in mathematics and the physical sciences for secondary-school teachers, leading to the degree of Master of Teaching of Sciences. The University has been granted \$92,900 by the National Science Foundation in support of its summer institute in science and mathematics for secondary-school and college teachers.

The Department of Education will offer expanded programs in its eleven fields. New courses will be given in the education of exceptional children. The courses emphasizing knowledge of content in mathematics and the physical and biological science for elementary-school teachers and knowledge of content in mathematics for secondary-school teachers, started last year, will be continued.

As usual, the University will continue its degree programs in the four off-campus branches: at Dominican College of San Rafael, Loras College, Incarnate Word College, and Mary Manse College.

Grants totaling \$1,286,481 were given to thirty-four Catholic colleges and universities toward the end of 1960 by the National Science Foundation and the Atomic Energy Commission. Twenty-four Catholic institutions received \$308,381 of the AEC \$1,547,538 program of grants to 113 educational institutions. The AEC grants are for the purchase of laboratory equipment needed to begin or expand nuclear educational programs in three categories: the physical sciences and engineering, isotope technology, and life sciences. Of the \$22.7 million granted by the National Science Foundation to 260 institutions, thirteen Catholic schools received a total of \$978,100. The NSF funds are for summer institutes for teachers. Teachers' tuition and fees are paid for them by the Foundation, as are the expenses of the institution which conducts the institute. In addition, each teacher enrolled gets a \$75 a week stipend, travel allowances, and allotments for dependents up to four in number.

Three Catholic institutions received both an NSF grant and an AEC grant. The Catholic University of America received \$92,900 from the NSF and \$12,497 from the AEC for a total of \$105,397; Fordham University received \$97,100 and \$14,384, from the two agencies respectively, for a total of \$111,484; and Boston College got a total of \$94,969—\$81,800 and \$13,169 from the respective agencies. The largest grant went to the University of Notre Dame, \$178,400, all from the National Science Foundation.

A Creative Talent Award of \$1,000 and two of \$500 each were announced last month by the American Institute for Research (410 Amberson Avenue, Pittsburgh 32, Pennsylvania). The purpose of the program, said Dr. John C. Flanagan, president of the Institute, is to encourage the development and application of creative talent to the problems of advancing the science of human behavior. Awards will be made annually to graduate students working for their doctor's degree in psychology or in a related field, broadly defined. The outstanding dissertation in each of three areas of study will be selected annually by panels of distinguished scholars. On the basis of the three dissertations selected, the candidate judged as showing the most promise for "creative" contributions to scientific knowledge will receive an award of \$1,000. The candidates preparing the other two dissertations selected by the panels will receive awards of \$500 each. Citations of honorable mention will also be made in each of the three areas for dissertations found worthy of

national recognition for "competent and creative work." The names of the student's major advisor and the committee will be included in the citation for each award. Dissertations completed during the period, July 1, 1960, and August 31, 1961, will be eligible for the first annual awards. In subsequent years, the period will be from September 1 to August 31. The subject areas for the year 1960-61 are: "Perception, Learning, and Motivation," "Development, Counseling, and Mental Health," and "Measurement and Evaluation: Individual and Group Behavior."

First-semester grades of a college student give a better indication of his ultimate success than either his high-school rank or his score on an examination. That is a tentative finding of a study of grades of former college students being made by F. Chandler Young, assistant dean of the College of Letters and Science at the University of Wisconsin. The first phase of a long-term research effort, the study describes the scholastic progress made by 4,000 new freshmen who entered the University of Wisconsin in September of 1950 and 1951. Young cautions that the conclusions "have not as yet been rigidly tested." Using College of Letters and Science men as an example, Young said that the 305 who earned a "B" average in the first semester progressed better than the 305 ranked in the top 10 per cent of their high-school graduating class and better than the 305 who scored in the top quarter on the American Council Psychological Examination. Among the most promising students at the end of the sophomore year, 90 per cent of the 305 who made a "B" average the first semester were present and 70 per cent were earning "B"; for the 305 selected on the basis of high-school rank, 83 per cent were present and 60 per cent were earning "B"; for the 305 selected by the ACE score, 78 per cent were present and 58 per cent were earning a "B" average.

While the finding held true for both men and women, there were differences in their progress. Men persist longer than women, Young found. Some 44 per cent of the men completed eight semesters, and only 35 per cent of the women finished eight semesters. But, more women than men earned "B" grades. There was no appreciable difference in persistence in students from small and large high schools. A very small difference in achievement favored the graduate from the small high school.

SECONDARY EDUCATION NOTES

Twenty-six scholarships, one for each Archdiocesan Province of the United States, offered annually, have been announced by The Catholic University of America. Each scholarship is for tuition and has an annual value of \$850, or \$3,400 for four years; in the case of five-year programs, the scholarship is worth \$4,250. The awards are made with the understanding that the student can meet the other expenses, including room, board, books, and the like, which total about \$1,000 a year. Deserving students can earn money to pay part of such expenses through part-time work around the University. The scholarships are open to all Catholic students—including those of the Eastern rites in union with Rome—graduating from any high school in the United States. Girls, as well as boys, are eligible within certain curricular choices in accordance with the University's policy on admissions. All applicants for the scholarships must take the Scholastic Aptitude Test of the College Entrance Examination Board. Candidates must make arrangements directly with the Board to take this test. The final date for filing applications for these twenty-six scholarships is February 1, 1961; applications should be sent to the registrar of the University.

In teaching tongues other than English, American high schools are beginning to reach high gear, according to the results of a survey published by the Modern Language Association last November. In 1958, nearly two million high-school students (about one out of every four) were taking a foreign language, a gain of 3.2 per cent over comparable survey results in 1954. Spanish was most in demand with 691,931 students enrolled. Following were Latin (618,222), French (480,347), German (97,644), Italian (22,133), and Russian (4,055). Early returns for 1959, reports MLA, show increases in most states and will be most important as an index of the effect of new support for language study through the National Defense Education Act. To help guidance personnel in counseling students on foreign language study, the U.S. Office of Education has prepared a useful booklet, *Modern Foreign Languages: A Counselor's Guide*. Written by Marjorie C. Johnson and Ilo Remer, the booklet may be obtained from the U.S. Government Printing Office (Washington 25, D.C.) for 30 cents.

Latin is making a comeback in the high schools. Enrollment in

Latin was 7.8 per cent of the total pupil enrollment in Grades IX to XII, an increase of 0.9 per cent since 1954. Latin was taught in some schools in all fifty states and the District of Columbia. In twelve states, 10 per cent or more of the high-school students enrolled in Latin. Some students are taking five years of Latin by either studying the language through the eighth grade or doing the equivalent of a year's work during summers between grades in high school. In spite of this comeback of Latin in the high schools, only three out of 132 representative American colleges studied in this regard recently require Latin for admission. This latter study was summarized in our November, 1960, issue on pages 563 and 564.

That any graduate of a high school within the state who makes application for admission must be accepted by state-supported colleges and the state's university is a cliché which is repeated glibly and recklessly, concludes R. Grann Lloyd in an article entitled "Admission Policy in State-Supported Higher Education," which is found in *School and Society* for November 19, 1960. Lloyd found that, whereas state-supported colleges and universities in only 11, or 22 per cent, of the states are required to accept any graduate from a high school within its borders who makes application for admission without regard to mental aptitude or other factors, such institutions in 39, or 78 per cent, of the states are not, but in 10 of these 39 states they do so as a matter of policy. Furthermore, seven of the 11 states that require state-supported higher education institutions to accept any graduate of a high school within its borders who applies are ranked among the lower half of the states on the basis of population. The data indicate that wholesale admission of applicants from high schools within a state is most frequent west of the Mississippi River. Not a single Eastern state requires state-supported higher education institutions to accept any graduate from a high school within the state applying for admission, and only Maryland does so as a matter of policy. However, applicants for admission to the University of Maryland whose high-school records show that in the last two years of high-school work "less than 60 per cent of their grades were A or B and at less than C must take a series of tests." Students scoring unsatisfactorily on the tests are advised not to attempt college.

ELEMENTARY EDUCATION NOTES

New edition of Faith and Freedom basic readers came out this month with the release by Ginn and Company of the books in the first-grade program. Books for the other grades will be released in order in the succeeding years. Through the years, the distinctive character of the Faith and Freedom readers has been the fact that their content has been carefully chosen to not only develop the child's reading skill, but also to give him worth-while concepts to live by. This distinctive character remains. The thousands of teachers who have used the readers in the past will be more enthusiastic than ever about the series when they see many of their own suggestions embodied in the revised edition. These suggestions were obtained in a survey conducted before the revision was undertaken.

The revision of the first-grade books includes much more varied story content (including light, amusing and fanciful tales), new illustrations, new attractive format, easier-to-use manuals which are designed to be even more effective as teaching aids, and revised workbooks which present stimulating and challenging tasks to the pupils. Available in the first-grade program are a pre-reading chart and a pre-reading workbook—both innovations in the series—among other excellent new materials to make reading a pleasurable and profitable experience for the children.

The revision of the books for the primary grades has been prepared by Sister M. Marguerite, S.N.D., and Sister M. Bernarda, C.P.P.S., under the direction of the Commission on American Citizenship of The Catholic University of America. Every effort has been made to make these basic texts more and more effective instruments for teaching reading skills and, at the same time, ever more and more the clarion of the Christian social living principles by which all men should live.

Device to facilitate the teaching of spelling to pupils in the same classroom who learn at different rates was published in December by Science Research Associates (259 East Erie Street, Chicago 11, Illinois). The SRA Spelling Laboratory, programmed for use in the seventh grade, represents the first application of the principles of multilevel learning to the teaching of spelling. It is aimed at teaching students, with spelling abilities ranging from the sixth through the ninth grade, to be responsible for their own learning at a rate

appropriate to their own talents. By allowing the student to know whether he is right or wrong immediately, the program encourages pupils to learn faster and remember better. The teacher is freed to work with the individual student. The laboratory consists of a series of learning wheels graduated into varying levels of difficulty. The wheels are organized into ten levels of difficulty, each level with six wheels, and each wheel with a different rule of spelling and forty words. The wheels give students instruction in the phonetic rules that govern 85 per cent of our language and in the tricky words and homonyms that make up the remaining 15 per cent. The program presents 1,483 words. Usually about 700 words are included in the average seventh-grade spelling program. A second laboratory is planned for sixth grade in 1961.

More than half a million pupils in six Midwestern states are about to tune into the first lessons ever telecast from an airplane, according to a survey conducted by the Midwest Program on Airborne Television Instruction. This is a testing or try-out period designed to allow schools to test the signal and the educational content prior to participating in the first full academic year of the program starting in September, 1961. The overwhelming majority of the pupil participants—454,597, or more than 86 per cent of the total of 526,518 pupils—are in elementary schools and during the demonstration period will view one or more of the eight courses offered at that level. A total of 69,651 students expect to view the four courses offered at the secondary level, and 2,270 students, the two courses offered at the college level.

At least two years of college mathematics should be required for the elementary-school teacher, maintains the Mathematical Association of America. In a set of proposals released in November, the Association also calls for the elimination of the artificial division of the mathematics curriculum into elementary school, junior high school, and senior high school. Teachers should instead be trained according to the demands of the subject they are expected to teach, the Association holds. The minimum standard recommended would take the teacher trainee through a college course in informal geometry. High school teachers should have a master's degree in mathematics.

NEWS FROM THE FIELD

It pays to go to school, according to the results of a survey of the relationship between education and family income reported in the December, 1960, issue of the *NEA Research Bulletin*. The data used are from the U.S. Bureau of the Census and the Bureau of Labor Statistics. In 1958, the median money income of all 44 million families in the United States was \$5,087. Almost one-quarter of the families had incomes of less than \$3,000; almost half of the families had incomes of less than \$5,000; almost 4 families in 10 had incomes of \$5,000 to \$10,000. Incomes of \$10,000 and over were reported by one family in 10. More than one-fourth of the families headed by a person with some college training were in the \$10,000-and-over income bracket, but only one-tenth of the families whose head was only a high-school graduate, and one-twentieth of the families whose head was only an elementary-school graduate. Moreover, according to the report, unemployment of workers is closely related to the amount of education the workers have had. In March, 1959, 8.5 per cent of the workers in the labor force with less than high-school graduation were unemployed, compared with 4.8 per cent of the high-school graduates and 2.4 per cent of workers with some college experience. In 1959, professional and technical workers had completed an average of 16.2 school years and had an average family income of \$7,788. Unskilled workers had completed 8.6 years of school, and the median family income of this group was \$4,089.

Soaring financial demands of the schools and the other public services are likely to force taxes up to new record levels during the 1960's, according to a new book, *Taxes for the Schools*, by Roger A. Freeman, which was released last month by the Institute for Social Science Research, Washington 5, D.C. This is the second and concluding report of a research project, "Financing the Public Schools," whose first volume, *School Needs in the Decade Ahead*, was published in June, 1958. The author points out that over the past two decades school enrollments grew 43 per cent while school funds increased 185 per cent (in price-adjusted dollars), and that between 1958 and 1970 enrollment will climb another 28 per cent to 30 per cent while school outlays are likely to double if current trends continue. He suggests that the required increase in school support would be less than 100 per cent if fuller and more effective use were made

of available teachers and facilities. He maintains that the historical record shows that, contrary to a widespread belief, the yield of property taxes, the traditional mainstay of school support, has risen at a faster rate than that of income or sales taxes (or the national income) in times of economic prosperity. He questions whether the fiscal capacity of the national government is superior to that of state and local governments. He shows that federal revenues grew faster than state-local revenues only during war time, but that in peace time state-local revenues almost always expanded at a more rapid rate than the receipts of the federal treasury. Mr. Freeman holds that the commonly used antithesis of national versus state-local control, which is brought into discussions of federal aid to education, may conceal the real issue of a shift of school control from the parents and the lay public to the professional school administrators.

Enrollment in private schools has risen 600 per cent since the end of World War II, according to the U.S. Office of Education, reports *Education Summary* (December 27, 1960). In this report, the term "private school" is used to designate a highly-diverse group of institutions which are not associated with either public or Catholic school systems. In 1946, the total enrollment at these private schools was about 200,000. Today, they are educating more than 1,200,000 students, and many of them are swamped with far more applicants than they can handle. Since 1946, according to the report, Catholic school enrollment has risen 110 per cent, and public school enrollment, 68 per cent. It is quite possible that some of the private schools counted in the Office of Education report are Catholic schools which are operated by religious communities but not by dioceses or parishes.

Number of exceptional children enrolled in special education programs in public schools has more than doubled—from about 378,000 in 1948 to nearly 861,000 in 1958—according to the 1958 U.S. Office of Education survey of special education, which is summarized in *School Life* (November, 1960). This increase is not due to a disproportionate increase of exceptional children but to an increasing public acceptance of responsibility toward them.

BOOK REVIEWS

ZEN AND JAPANESE CULTURE by Daisetz T. Suzuki. Bollingen Series, Vol. LXIV. New York: Pantheon Books, 1959. \$8.50.

Daisetz T. Suzuki, born in Japan in 1870, is one of that small but earnest band of Orientals who strives to make his world known to Westerners. Most of the contents of this book originated in lectures which the author gave in this country and England in 1936. These lectures were published in Japan under the title: *Zen Buddhism and Its Influence on Japanese Culture*. The present work is a revision and contains two new essays: "Zen and Swordsmanship" and "Zen and the Art of Tea."

Zen Buddhism was the result of the impact of Indian (Mahayana) Buddhism upon China in the first century of the Christian era. Both the Chinese and the Japanese after them were practical minded and cared not for the memorizing of long *sutras*, nor the study of learned metaphysical treatises by their Indian teachers. They translated from the Sanskrit only such treatises which they felt they could use in their everyday life, preferring action to thought. Even so, they still spent a great deal of time on problems which the West considers primarily metaphysical. Zen Buddhism sought for the "is-ness" [compare the Scholastic *quidditas* "whatness"] of things directly; this accounts for the frequent mention of such Western mystics like Plotinus or Meister Eckhart in this work. By the eleventh or twelfth century Chinese culture was brought into Japan and with it Zen Buddhism was assimilated. One should not wonder then, why a delightful essay on tea drinking should find a place in such a work as this. With the Japanese tea drinking is viewed not so much as a "break" or "the pause that refreshes," as with us, but an occasion to cultivate what the Sanskrit psychological term calls *citta-gocara*, "mental (or consciousness) field." This is to evoke a mood, whereby the body at rest may allow the mind to ruminate on questions of metaphysics. The philosopher drinking tea and pondering the Infinite, alone and in contemplation, is opposed to the drinker of sake, who drinks for social reasons, for conviviality, which often lead to boisterousness. Tea drinking then goes along with plain living and high thinking; it may even on occasion allow the contemplation and discussion of poetry or art. Or the tea drinkers may simply discuss

the utensils used in tea preparation, discuss the sounds made by the boiling pot, and so on.

This characteristic of looking for the details, the matter of fact things, marks Japanese poetry and art as well. One of the products of Zen is the type of poetry called *haiku*, a stanza so simple and artless as to conceal art itself. Certain aspects of Old Irish poetry have been likened before to Japanese painting. Both people are quick to take an artistic hint; to both the "half-said thing is the dearest," the proper appreciation of a picture, a song, or a poem, depending upon insinuation and connotation. Compare if you will the following *haiku* stanza:

Yoku mireba
nazuna hana saku
kakine kana

When closely inspected,
the *nazuna* is flowering
by the hedge,

with an Old Irish lyric of the seventh century, A.D.:

fégaid úaib
sair fo thúaid
in muir múaid mílach

look out to the northeast
over the mighty sea
alive with fish.

The book is well printed and bound and embellished with beautiful illustrations, a worthy volume for the Bollingen Series which has acquainted us with so much that is good from all lands.

ROBERT T. MEYER

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THE PSYCHOLOGY OF MENTAL HEALTH by Louis P. Thorpe. New York: Ronald Press Company, 1960. Pp. viii+614. \$6.50.

Louis P. Thorpe is professor of education and psychology at the University of Southern California. His new book on mental health is the second edition, considerably expanded, of a work that appeared a decade ago. The new edition contains five parts, these being: The Problem of Mental Health, The Dynamics of Psychological Adjustment, Patterns of Maladjustment, The Psychologically Healthy Personality, Social Pressures and Mental Health. There are chapter bibliographies. An unusually good glossary of technical terms is provided.

The book contains one section on "philosophical evaluations," cit-

ing under this heading fourteen propositions, only one of which is philosophical. On the other hand, two of the chapters offered as "psychological" are full-blown excursions—and very unfortunate ones—into theology and sex morals. Chapter 15 is on "Sex Mores and Mental Health." It argues in effect that the Sixth Commandment should be promptly repealed. We read of "the outmoded, the outworn, the stereotyped, and the unconsciously regressive ways of the past. . . ." We are told that the mental hygienist will avoid "moralistic evaluations in terms of absolute standards." The author states flatly that "masturbation is not a 'sin' . . ." and regrets "taboos imposed by uninformed but well-meaning authority figures . . ." who believe in an objective moral law.

Chapter 17 is on "Religion, Ethics, and Mental Health." This time, it is the First Commandment that is exposed as obsolete. Belief in God is pragmatically justified because "man thus has gained considerable psychological support for his sense of importance . . .," but we are categorically assured that "the dogmas and promises of religion, including the concept of a god, are creations of the human intellect." (Creations *ex nihilo*?) It is explained that "many people like to believe that they can perpetuate their egos by transcending death, as in a world to come." It is conceded that religion "provides what many individuals regard as adequate answers" to certain questions. The implication seems to be that these individuals are not very bright, but entitled to their little delusions.

There are various references to "the church" but no hint of which church. We are told that emphasizing sin is a threat to mental health. It is revealed that "where ethics is concerned there is the construct of 'relativity' as contrasted with so-called 'absolute' truth arrived at through faith or revelation." Combining the author's epistemology and his views on theology, we can gather that (1) there is no objective reality and (2) religion is a way of escaping from it. But, in the closing paragraph, God gets some support for those "who have no close associates to whom to turn."

Whatever the other merits of the book, these two chapters hardly earn it a place on any Catholic teacher's reading list.

ROBERT B. NORDBERG

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GOVERNANCE OF COLLEGES AND UNIVERSITIES by John J. Corson.
New York: McGraw-Hill Book Company, Inc., 1960. Pp. vi+
209. \$5.50.

The immediate value of this work rests in the role the study plays in the Carnegie series of investigations on the current status of American higher education. Other titles in the group include the following fields: graduate education, the community junior college, public institutions of higher learning, the technical college, and business programs in higher education. The long-range contribution advances the contemporary analysis of college and university government into the problem areas and opportunities of the foreseeable future—particularly in the next fifteen to twenty years.

The author, John J. Corson, a director of the international management consulting firm, McKinsey and Company, Inc., is a specialist in the field of public administration. His valuable experiences in higher education embrace the posts of trustee, professor, and advisor.

Ten institutions, representative of American higher education and geographically accessible to the author, were selected for the study. Processes of institutional government were examined through the opinions of trustees, administrators, and faculty members. The participating colleges and universities were: two private universities, Stanford and Princeton; two urban universities, George Washington and the University of Toledo; two denominational universities, Georgetown and Denison; two state universities, Virginia and Minnesota; and two liberal arts colleges, Goucher and Wesleyan. In addition brief inquiries were made on the governance of five Middle Western coeducational colleges of liberal arts: Beloit, Carleton, Grinnell, Knox, and Oberlin.

Principal topics covered include the nature and meaning of government, the institution as an administrative enterprise, status of university-wide officers, role of academic officials, faculty participation in college government, a study of administrative processes, ecology of governance, and institutional character and leadership and their impact on campus government. Informative concluding statements on the character of the participating institutions and comments on selected readings add much to the clarity of the study. There is also a fine index.

Deserving favorable comment are the chapters on the role of the faculty in college government, the influences of external pressures,

and the recommendations made by the author particularly in the problem areas of communication between the institution and off-campus forces and between administration and faculty.

For the first time in the history of college and university government a serious effort has been made to bring together in one book the principles, the participants, and the practical operational aspects of higher educational institutional government

Two important omissions are observed. Junior colleges, which constitute such a vital and growing part of American higher education, should have been made a part of the study despite the fact that they are subjects of investigation under other headings in the Carnegie series. A second weakness is the lack of mention of the documents which contain the basic provisions for college and university government. Surely, the charter, the basic law of the institution, and other governing instruments, such as the constitution and manuals, have a place in a study of college government.

GEORGE F. DONOVAN

Department of Education
The Catholic University of America

THE CREATIVE INDIVIDUAL by Harriet E. Peet. New York: The Ronald Press Company, 1960. Pp. xi+188. \$4.50.

"We seek in education the richness of life in all its manifestations." This statement of Alfred North Whitehead sets the theme for this work by Harriet E. Peet. The purpose of the book is to help clarify ideas of how to develop, through more efficient education, creative individuals who can shoulder responsibility and make wise decisions. Emphasis is placed upon the need for education to consider the changes in personal and social outlook and values and for improved schools to develop future citizens possessing courage and intelligence. Its measured argument is that faith in and commitment to a democratic society which builds its way of life from unique, responsible individual personalities and their talents can be reconciled with the exigencies of the present and the future.

The Foreword to the book gives the circumstances that gave rise to its writing. The issue of education was stressed at a number of points in the course of the American Project, which has been conducted since 1955 at the Center for International Studies, Massachu-

setts Institute of Technology, under a grant from the Carnegie Corporation. W. W. Rostow, director of the American Project, turned to Miss Peet to set down her reflections on the status and future of education in American democracy. The author of this work has seen and participated in the transformations of thought in American primary, secondary and college education of the past four decades. She has written and edited textbooks which have been widely used in schools throughout the country.

The author presents the basic aims of education as encompassing these: (1) development of a person both as an individual and as a useful member of society, (2) right-minded or ethical behavior, (3) growth in intelligence, (4) skill in creative work covering art, invention, and communication. These four ways of development form the basis of our culture. (Pp. 6-7) The author develops these aims in various chapters of the book. Her statement on an ethical creed summarizes the theme running throughout the work. "That is *good* which enables an individual to develop his abilities and at the same time contribute to the welfare of other people." (p. 29) (author's italics).

Throughout the book the thread of "social adaptability" or "social competency" is woven into the educational pattern. This goal has various implications. The teacher should appeal to the idealism of youth. Youth should learn to think independently. In high-school courses, a student will not deal with "inert ideas," but with those which are significant to him as interpreted from a personal, community or national point of view. (p. 87)

This book presents a broad survey of educational thought with some good ideas for teachers and those concerned with the administration of schools. Well-written and presenting an all-embracing democratic viewpoint on education, its chief value lies in the summary of modern educational thought that it presents. One would hope that ethics amounts to more than societies' *mores*, and one wonders how the creative individual can be produced by American schools without greater emphasis on the Creator. What is acceptable to society and acceptable to the individual may not always be acceptable to God. If one may gloss over this definite lack in the book, then one may say that it does present a general picture of American education, and may be of value to the Catholic school teacher and administrator in its emphasis on independent thinking as a goal of

education. It presents a naturalistic and humanitarian philosophy of education. If the reader can bear with that, it will be of some worth in the reading.

JOHN F. NEVINS

Assistant Superintendent
Diocese of Albany

THE TEACHING OF SECONDARY MATHEMATICS by Charles H. Butler and F. Lynwood Wren. 3d ed. New York: McGraw-Hill Book Co., Inc. Pp. ix + 624. \$7.50.

In this comprehensive text, curriculum and methodology are presented covering the whole range of secondary-school mathematics: arithmetic, algebra, geometry, trigonometry, analytic geometry, and calculus. Objectives for each phase of the subject matter are clearly stated in such a manner as to appeal to the teacher (beginning or experienced) as a vital challenge.

The authors intersperse throughout their book discussions on the provisions which the teacher can adopt for the superior student of mathematics. In view of the fact that this is a third revision, it is unfortunate that the authors did not cover more fully, and in a more integrated fashion, this crucial problem of our day—the urgent necessity of meeting the needs of the gifted mathematics student on all levels of secondary mathematics.

Each chapter has an extensive bibliography of recent research and writings pertinent to the matter at hand. The authors thereby suggest to their readers a very large number of significant writings by authorities in the field of mathematics teaching. These bibliographies will be most helpful not only to the prospective teacher, but also for those who are experienced and desirous of keeping abreast of developing thought in the teaching of mathematics.

The authors provide a valuable and well-presented resumé of the history of the evolution of secondary-school mathematics in the American public school. Throughout the entire book, furthermore, the authors quote from (or at least indicate) recommendations of important committees with respect to the mathematics curriculum, content, and instructional methods.

The motivation of students and the arousal and maintenance of interest are topics discussed rather adequately by the authors, but they wisely point out that not even all the techniques and devices in

the world can supply for or overcome the deficiencies of an incompetent or inadequately prepared teacher. One must concur with the authors that the teacher of mathematics needs more than mere courses in methods.

In point of fact, this reviewer feels that the authors would have provided their readers with a fuller service if they had presented a unified discussion of meaning in mathematics. Often, unhappily, teachers present mathematics as a series of arbitrary meanings—magical procedures through which one must go to attain the right answer. Teachers of mathematics must take the time to present their subject matter as rational meanings—concepts which are meaningful in themselves and which enable the student to reason deductively or inductively as the needs of the situation demand. The authors certainly stand for rational meanings in mathematics, but a brief discussion of the psychology of meaning in mathematics would have been helpful.

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Educational

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- Farrell, S.S., Melvin. *First Steps to the Priesthood*. An Explanation of the Christian Life for Minor Seminarians. Milwaukee: Bruce Publishing Co. Pp. 206. \$3.95.
- Logasa, Hannah. *Historical Fiction*. Guide for Junior and Senior High Schools and Colleges, also for General Reader. Philadelphia: McKinley Publishing Co. Pp. 316. \$6.50.
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General

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- McEvoy, S. J., Hubert. *Children and Priest at Mass*. Westminster, Md.: Newman Press. Pp. 95. \$1.50.
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- O'Brien, John A. (ed.). *Roads to Rome*. New York: All Saints Press, Inc. Pp. 258. \$0.60.
- Pieper, Josef. *Scholasticism*. Personalities and Problems of Medieval Philosophy. New York: Pantheon Books, Inc. Pp. 192. \$3.00.
- Riedman, Alois. *The Truths of Christianity*. Vol. I. The Truth about God and His Works. New York: Herder and Herder, Inc. Pp. 287. \$4.95.

NEWS OF PRODUCTS AND SERVICES

THE HOLY BIBLE

The Holy Bible, adapted and illustrated for young Catholic readers has recently been published by Guild Press. Printed in large and easy-to-read type, this 260-page deluxe volume contains great stories of the Old and New Testaments. There are more than 300 illustrations, most of which are in full color. In addition, *The Holy Bible* contains an 18-page section on the Mass, with color photographs and an explanatory text that together follow the actions of the priest as he offers the Holy Sacrifice. The *Imprimatur* is by Francis Cardinal Spellman. Write to: *Golden Press, Inc.*, 630 Fifth Ave., New York 20, N. Y.

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NEW STORAGE CASES FOR PLUMES

Band directors will appreciate the new plume case recently developed. Measuring 27½ inches wide, 14 inches deep, and 26 inches high, the cabinet has a capacity of 90 plumes, up to 10½ inches long. Inside diameter of the tubes is 2¾ inches. This sturdy cabinet has a handle on each end for carrying, and weighs only 48 pounds. For specifications and prices, write to: *Wenger Music Equipment Company*, 118 W. Rose St., Owatonna, Minn.

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Moore Confirmation Robes saves money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. White, flowing robes, with scarlet collars and beanies are available for girls. Scarlet robes and ties are available for boys. *Moore* rental service is quick, efficient and available on short notice. Write for details and Catalog CC17 to: *E. R. Moore Company*, 932 Dakin St., Chicago 13, Ill.

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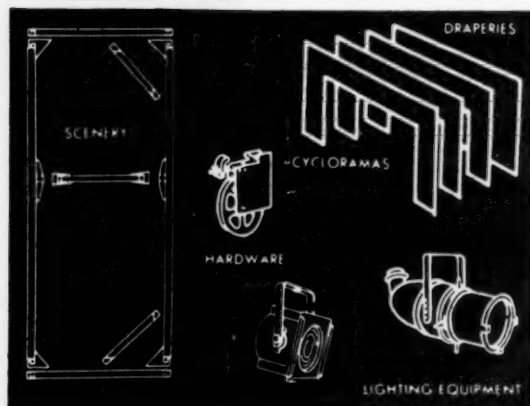
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